

PHILOSOPHY,
RELIGION AND
EDUCATION

MISSIONS

An International Baptist Magazine

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NOVEMBER 1957



CHILDREN—the world around—are thanking God for *you*—that you care enough to send missionaries to bring them medical aid, education, and salvation in Jesus Christ.

As we approach the end of the fiscal year of our Convention, we should keep faith with these children and their parents by insuring the continuing presence of these missionaries.

As you pay up your pledge to Missions before December 31st, you will enable your American Baptist Convention to accomplish its 1957 program in the advancement of Christ's kingdom around the world—attaining its challenging goal of \$9,250,000.



Published for the churches of the AMERICAN BAPTIST CONVENTION by the Council on Missionary Cooperation

BY THEIR FRUITS YOU SHALL KNOW THEM. (Matt. 7:20)



Dr. Gustaf A. Sword
Acting President

This is the acid test that our Lord Jesus places on all Christian life. As a Baptist Missionary Training School, we are willing to subject ourselves to this test. Of more than 1,500 young women who attended this School, the great majority are now or have been serving on all our Baptist Home and Foreign Mission Fields.

The present acting President, Gustaf A. Sword, served more than 30 years as missionary in Burma. His long and fruitful life, his missionary zeal, and enthusiasm will further strengthen the cause of Missions. We sincerely covet your prayers, your love and good will, and your hearty support.

Of those who have gone out to do Foreign Mission work, these are working with the Japanese people. Miss Ada Nelson ('31) has given twenty-five years of service in Japan; Lois Hampton ('51) five years; Gertrude Bloss ('55) two years. Marguerite Calder, Thomasine Allen, and Aiko Sasaki, non-graduates of BMTS, are also giving of themselves in this great task.



Missionaries in Japan



Students from across the nation and around the world have gathered at BMTS for study this year. They come from California (4), Illinois (5), Indiana (8), Iowa (1), Kansas (2), Maine (1), Massachusetts (4), Michigan (6), New York (4), Ohio (8), South Carolina (2), Rhode Island (2), Wisconsin (1), Japan (2), Mexico (1), Bahamas (1), Switzerland (1), Puerto Rico (1), China (1).

Pictured at left: Group of foreign students at BMTS

EVERY THIRD MISSIONARY LADY IN THE HOME MISSION SERVICE HAD HER TRAINING HERE. ON EVERY BAPTIST FOREIGN MISSION FIELD WE HAVE ALUMNAE WHO RECEIVED THEIR INSPIRATION AND TRAINING FOR THEIR WORK FROM THIS INSTITUTION. THE BAPTIST MISSIONARY TRAINING SCHOOL IS MOST VITAL AND NECESSARY FOR OUR WHOLE MISSIONARY ENTERPRISE. TO SUPPORT THIS SCHOOL IS TO SUPPORT MISSIONS IN ALL ITS BRANCHES. OUR AIM IS TO HELP OUR STUDENTS TO BECOME SOUL WINNERS FOR JESUS CHRIST. TO BETTER DO THIS WE MUST HAVE YOUR PRAYERS, YOUR LOVE, AND YOUR SUPPORT.

BAPTIST MISSIONARY TRAINING SCHOOL
510 WELLINGTON AVENUE
CHICAGO, ILLINOIS

Gustaf A. Sword
Acting President

November, 1957

Gudrun Engler
Director of Student Recruitment

MISSIONS

An International Baptist Magazine

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Who's Who IN THIS ISSUE

DOROTHY O. BUCKLIN is secretary for Alaska, Indian work, and schools in the U.S.A.

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CHARLOTTE S. TRUESDELL (Mrs. Henry P. Truesdell) is chairman of special-interest missionaries for the Ohio Woman's Baptist Mission Society.

DOROTHY E. WILEY is an American Baptist missionary in South India.

The Cover

Pictured here is one of the towers of the Peace Palace at The Hague, the Netherlands. Seat of the International Court of Justice and of the Permanent Court of Arbitration, this \$1,500,000 structure, built fifty years ago, is a monument to Andrew Carnegie's desire for world peace, which the great philanthropist called "the holiest end in view." Today the building houses a library of 250,000 volumes, the world's largest on international law. Because this is November (with its Veterans' Day) and because this issue contains an excellent article on Baptist work in Europe, by James L. Sprigg, this picture seems quite appropriate for our cover.

Picture Credits

Cover, John C. Slem, pp. 24-25, bottom; pp. 18-19, James L. Sprigg.

MISSIONS

November Quiz

1. Where were five new Baptist churches dedicated in 1956?

2. The present sense of insecurity which haunts the ordinary people is not a new burden laid specially on this generation. But what is the only thing new about it?

3. For the beautiful church building the lay people at Poston, Ariz., contributed (1) \$16,000 in labor; (2) \$6,000; (3) \$10,000. Which is correct?

4. Who have been sending us letters expressing regret that they must do without MISSIONS? And what can some of our readers do?

5. Integration is not a one-way process through which one group is absorbed by the other. What kind of process is it?

6. Recently, in a certain country opportunities for sending relief goods have opened up. Pastors especially are inadequately paid and lack the most essential food, clothing, and medicines. Name the country.

7. The seminar members at a hearing of the legislature did not say a word orally, but their presence spoke volumes. The bill was defeated. Name the bill.

8. More than (1) two thousand; (2) three thousand; (3) six thousand German Baptists, including about three hundred from East Germany, crowded into the new auditorium in Hannover, Germany. Which is correct?

9. What will be an affirmative vote for the \$7.5-million Christian Higher Education Challenge?

10. When are we fully concerned about our neighbors?

11. Who have reported that their nearly two hundred bombed churches have been repaired or rebuilt?

12. Why will Walter Rauschenbusch's words live and why ought they to be revived in our day?

13. If the goal of \$850,000 for the America for Christ Offering and the World Fellowship Offering is to be reached, it will be necessary for the World Fellowship Offering to exceed its goal by approximately (1) \$30,000; (2) \$50,000; (3) \$10,000. Which is correct?

14. American Baptists have shown an interest at various times in missions, evangelism, and so forth. But for which institutions have we not always displayed the same eagerness to foster and aid?

Answers to Quiz on Page 47

November, 1957

Please help us send this amazing finger-phono to those who cannot read



A remarkable new invention, which the American Bible Society helped perfect—a feather-weight plastic phonograph *operated by one finger*—now makes it possible to bring the blessed Word to the more than one billion people of the world who cannot read.

Tests made in Liberia, Pakistan and Mexico showed that one of these inexpensive record-players in a village of 50 to 100 people draws interested groups everyday to hear the good news.

The American Bible Society hopes to place hundreds of thousands of

finger-phono kits—complete with needles and a year's supply of Bible recordings in the dialect of the people—in lands where only a fortunate few can read.

You, your Church, your Church group or Sunday School class can have a part in this great new missionary development.

A gift of \$10.00 provides 3 kits. Think of it—three missionaries in a thirsty field for only \$10.00!

Behold, now is the accepted time; behold, now is the day of salvation.
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Newsbriefs

Home Societies Elect Rhoades

William H. Rhoades was elected executive secretary of the American Baptist Home Mission Societies at the fall meeting of the boards of managers held in New York, N.Y. Mr. Rhoades



William H. Rhoades

became treasurer of The American Baptist Home Mission Society in 1947. He was elected treasurer of the Woman's American Baptist Home Mission Society in 1952, and directed the coordination of the fiscal procedures of the two societies prior to the integration of their organizations in May, 1955. Mr. Rhoades was born in Toledo, Ohio, and is a graduate of Denison University, Granville, with a major in history and political science. He studied law and economics at Toledo University, where he received an M.A. degree. He was admitted to the Ohio State Bar in 1927. From 1927 to 1942, Mr. Rhoades practiced law. Mrs. Rhoades is the former Harriett A. Peoples, of Toledo. She and Mr. Rhoades make their home in Scarsdale, N.Y., and are active members of the Riverside Church, New York city. Mr. Rhoades' father, the late Edward H. Rhoades, Jr., served both as president and as budget adviser of the American Baptist Convention.

Workers Needed At Green Lake

The American Baptist Assembly, Green Lake, Wis., is receiving applications for the 1958 student, young-adult, and adult staffs. The student staff is composed of college students. The young-adult staff includes persons

between eighteen and thirty-five years of age who are working young people. The adult staff includes persons over thirty-five years of age. Most of the jobs require full eight-hour days, six days a week, and some assignments require even longer hours. Because the assembly is primarily a center for training Christian leaders, it cannot compete with business enterprises in terms of salaries or wages. However, those who desire to spend a season of rich fellowship in a Christian atmosphere, with the privilege of listening to prominent religious leaders, will find values in spiritual satisfaction and enrichment that will more than compensate for the low wages and the long hours of labor expended. Applicants should write to the Personnel Director, American Baptist Assembly, Green Lake, Wis.

Overseas Planning Consultation Brings Nationals to States

The American Baptist Foreign Mission Societies' overseas planning consultation got under way in late September with two activity-packed weeks in New York. The societies brought ten mission secretaries and thirteen national representatives to the States for the historic two-month consultation—and kept them busy. In New York they met in conferences, went sightseeing, attended the United Nations General Assembly, met with Protestant leaders, spoke in Baptist churches, and joined at a supper meeting more than one thousand persons at the annual meeting of the New Jersey Bap-

tist Convention. By the end of November, the nationals, mission secretaries, and the societies' staff members will have spent long hours reviewing every phase of overseas missions. Recommendations from this consultation will become a major basis of plans for future American Baptist mission work. From New York the conferees went to Washington, D.C., where they visited the Baptist World Alliance. They spent the last two weeks of October at the American Baptist Assembly in Green Lake, Wis. This month their schedule will take them to meetings and speaking engagements in several Midwestern states. The consultation will close late this month with final conferences in New York.

Chicago Church Becomes Interracial Fellowship

Two ministers, one Negro and one white, were installed on September 15 as pastors of the Normal Park Baptist Church, Chicago, Ill. They are Merrel D. Booker and Fred R. Tiffany. In the installation service the pastors, their families, and former members of the Covenant Baptist Church were received into the Normal Park church. The event marked the beginning of an experimental program designed to meet the spiritual needs of a racially changing neighborhood in the heart of Chicago's heavily populated Southwest Side. The Covenant Baptist Church sold its building and worshiped for a time with the Englewood Baptist Church, until the latter congregation merged with another Baptist church.



Overseas planning consultation. First row: Mrs. A. Hino, Japan; Daw Hnit, Burma; V. S. Prabhavati, South India; Mrs. R. Iversen, Norway. Second row: A. E. Masa, J. T. Vaflor, Philippines; Lee C. Tsek, Hong Kong; Isamu Chiba, Japan; B. R. Moses, South India; Richard G. Beers, Edward Singha, Assam; U Ba Hmyin, Thra Tun Shein, Burma. Third row: Ralph L. George, Philippines; C. M. Capen, Thailand; Edwin Erickson, South India; C. C. Roadarmel, Bengal-Orissa; B. L. Hinchman, Japan; E. E. Sowards, Burma. Not in picture: C. Kapini, C. J. Jump, Belgian Congo; Edwin A. Bell, Europe

Without a neighborhood Baptist church to serve them, the Negro Baptists were invited to Normal Park. The Normal Park congregation made a gift of its property to the Chicago Baptist Association, which established the integrated program. The American Baptist Home Mission Societies also participate in this work. W. A. Diman, executive secretary of the Chicago Baptist Association, described the integrated program as a distinct improvement over the pattern of former years, when a congregation in a changing neighborhood was primarily interested in selling its building to finance the erection of another elsewhere.

Latin America Missionaries Confer in the States

The general missionaries of the six Latin American countries in which American Baptists are at work attended the meetings of the American Baptist Home Mission boards, in New York, September 16-18. The missionaries are Aaron F. Webber, Puerto Rico; C. Stanford Kelly, Haiti; Oscar Rodriguez, Cuba; Leonard D. Wilson, Nicaragua; Thomas F. F. Dixon, El Salvador; and Donato Ramirez, Mexico. They participated in the program of a dinner meeting on September 16 and attended other board sessions. They met with the Latin America committee of the boards to discuss the present situation and to plan for the future of the work. From September 23 to 25, the men were in conference at Atlantic City, N.J. There they met with Wilbur Larson, secretary of the

department of Latin America of the American Baptist Home Mission Societies, to discuss general mission matters. In addition, they conferred with denominational and interdenominational leaders and the staff of the American Bible Society. Deputation opportunities included addressing the New Jersey Baptist Convention on September 18. These activities were combined with furlough and deputation engagements for most of the general missionaries.

Werner G. Keucher Passes Away

Werner G. Keucher, president of the Baptist Missionary Training School,

Chicago, Ill., died at his home on September 18, following an extended illness. He was forty-four years of age. Mr. Keucher graduated from Franklin College, Franklin, Ind., with a B.A. degree; from the University of Chicago, Chicago, Ill., with an M.A. degree; and from Eastern Baptist Theological Seminary, Philadelphia, Pa., with the Th.B and B.D. degrees. He served Baptist churches in Pontiac, Mich., and Shelton, Conn., and was a chaplain in the Southwest Pacific from 1943 to 1947. Surviving him, in addition to his wife and parents, are three sons, a daughter, and two brothers.

Foreign Secretaries To Visit Africa

Edward B. Willingham, general secretary of the American Baptist Foreign Mission Societies, will leave New York at the Christmas season for meetings of the International Missionary Council, in Ghana, from December 28 to January 8. He will then study American Baptist mission work in the Belgian Congo, see other Protestant work in Africa, and will return to New York in March. Hazel F. Shank, administrative secretary for Burma and Thailand, and James L. Sprigg, administrative secretary for Belgian Congo and Europe, also will attend the Ghana conference. Miss Shank will return direct to New York, while Mr. Sprigg will visit the Congo before returning home.

Thomas Gives Inaugural Address

The current religious revival has not increased the influence of the Protestant churches as previous revivals have done. One of the reasons for this is that "our churches have been reluctant to deal with questions relating to the social order." These statements were



Leaders in school of missions held at Whiting Memorial Baptist Church, Neenah, Wis., in July and August. Left to right: Earl Armstrong, an agricultural expert; Harvey Norenberg, a neighboring pastor; K. Aart Van Dam, pastor; Harold Mennes, superintendent of schools; Gordon Peterson, M.D., of Kimberly Clark Corp. Offering of \$100 for a new church in El Salvador. Missionary speakers were Mrs. Charles Osborn and Robert Fulop. Pastors who participated were J. Lester Harnish, of Los Angeles, Calif.; Lloyd P. Frederick, of Palmyra, N. J.; and John Den Bleyker, of Brattleboro, Vt.



Your Gifts to Christ's Work AROUND THE WORLD

Through Our American Baptist World Mission

Goal for 1957—\$9,250,000

Received through September 30	\$6,207,628
Received same period last year	\$5,864,799
Increase over last year	\$ 342,829

Needed to reach goal by December 31

\$3,042,372

All figures indicate gifts to the Unified Budget, including America for Christ Offering and World Fellowship Offering.



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made by John W. Thomas, executive secretary of the Council on Christian Social Progress of the American Baptist Convention, in his inaugural address at the Hotel Grosvenor, New York, N.Y. The council administers the denomination's program of Christian social action and education. Mr. Thomas said that a true return to religion must bring with it a "heightening of the influence of the church upon the total life of the people." He called upon the council to emphasize the church's need to bring the judgment of God to bear upon all social structures, including the church itself.

World Tour To Visit Missions

Seventeen persons, out of a possible twenty, have made arrangements to take a world-mission tour led by August M. Hintz, pastor of the North Shore Baptist Church, Chicago, Ill. Between January 20 and March 7, the group will visit London, Paris, Rome, Cairo, Jerusalem, Beirut, Delhi, the South India field, the Bengal-Orissa field, the Assam field, Calcutta, Rangoon, Bangkok, Hong Kong, Tokyo and other areas in Japan, and Honolulu. Those making the tour are Thomas Allen, of Chicago, Ill.; Mel Anderson and Mrs. Anderson, of Chicago, Ill.; Arthur M. Clarke, of Omaha, Nebr.; Stanton C. Gallup and Mrs. Gallup, of Plainfield, Conn.; R. Clai-bourne Johnson, of Waukegan, Ill.; Max Markley and Mrs. Markley, of Bluffton, Ind.; Mel A. Pekrul, of Monrovia, Calif.; Mrs. Amasa D. Pierce, of Brooklyn, Conn.; Edwin H. Tuller, of New York, N.Y.; Dallas J.



American Bible Society Secretaries S. Ruth Barrett and Roy I. Madsen present to Oscar Rodriguez, of Cuba, 7-volume New Testament in Spanish Braille for American Baptist Convention work there. Dr. Rodriguez holds small volume of Scripture passages, often called 'Pocket Bible'

MISSIONS

West, of Indianapolis, Ind.; Urven V. White and Mrs. White, of Lynwood, Calif.; Carl S. Winters and Mrs. Winters, of Oak Park, Ill.

Robert G. Torbet Accepts Seminary Post

Robert G. Torbet, of New York, N.Y., has been appointed dean and professor of church history of Central Baptist Theological Seminary, Kansas City, Kans., according to an announcement made recently by Paul T. Losh, president of the school. Dr. Torbet will take up his duties on August 1, 1958. Dr. Torbet, a Midwesterner, received his early education in the public schools of St. Paul, Minn. He attended Wheaton College, where he received the B.A. degree in 1934. In 1937, he received his B.D. degree from Eastern Baptist Theological Seminary. From the University of Pennsylvania he received the M.A. degree in 1937, and the Ph.D. degree in 1944. From 1937 to 1951, he was a member of the faculty of Eastern. He went to The Board of Education and Publication as editor of Uniform Lesson publications and associate editor of the *Baptist Leader*. He held that position until the fall of 1955, when he became director of the department of educational services in the division of Christian higher education. Dr. Torbet is the author of several books, among them *A History of the Baptists*, and he has contributed articles to a number of encyclopedias and journals.

El Salvadoran Girl Wins Scholarship

Elvira Rodriguez, a student at Colegio Bautista, Santa Ana, El Salvador, recently received a scholarship to the Baptist Institute for Christian Workers, Bryn Mawr, Pa. In February, Mr. and Mrs. Kenneth Slifer, of Woodbury, N.J., became interested in Elvira while visiting Colegio Bautista as members of the American Baptist home-mission tour group. Mrs. Slifer suggested to Mrs. Grace Hatler, missionary teacher, that Mrs. Hatler write immediately to the Baptist Institute. The result was a scholarship for Elvira. The girl, accompanied by Mrs. Hatler, came to the United States at the close of the school year and is living with the Slifers.

Congo School Closes Year With 793 Students

When the school year 1956-1957 ended at the Training School for Pastors and Teachers, Kimpese, Belgian Congo, 793 students were attending classes. Enrolled in the normal training course were 169; in the high school, 118; in the pastor's course, 63;



Franklin College of Indiana Board of Directors

At its regular meeting, July 27, 1957, the Franklin College Board of Directors adopted the following in reaffirmation of its historic Baptist relationship:

Inasmuch as Franklin College of Indiana was founded by Baptists and has, since its founding, had the loyalty and support of Baptists, therefore, in acknowledgement of the mutual responsibility which the college and the denomination share for the further development of the Christian College, the Board of Directors hereby adopts the following:

1. Be it resolved that the Board of Directors of Franklin College reaffirms its historic position and desires to continue as a Christian college related to the American Baptist Convention.
2. The Board of Directors of the College further agrees to cooperate with the Board of Education of the American Baptist Convention in:
 - a.) Maintaining a thoroughly accredited curriculum
 - b.) Developing a philosophy of Christian Higher Education
 - c.) Providing a comprehensive program of religious life and training on campus as well as in the local church and community
 - d.) Desiring to strengthen its mutually cooperative relationship with the American Baptist Convention through its Board of Education and Publication, State Convention and City Societies.
3. In order to implement the above, the Board of Directors and administration is willing to engage in a series of consultations over a period of time in the exploration and development of these relationships.

(signed) **BRODEHURST ELSEY**
President of the Board
(signed) **HAROLD W. RICHARDSON**
President

FRANKLIN COLLEGE OF INDIANA
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If you would like a free, descriptive booklet telling how you may participate in the Baptist world mission in this way, write *now* to:

**Mrs. Philip S. Curtis, Director
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American Baptist Foreign Mission Society &
Woman's American Baptist Foreign Mission Society
152 Madison Avenue, New York 16, New York**

I would like to receive more information, without obligation, on Gift-Annuity Agreements.

(Name) _____

(Street) _____

(City, Zone, State) _____

11.7.1.

■ Allen McGaw is the new pastor of the First Baptist Church, Branford, Conn., coming from the First Baptist Church, Chesterland, Ohio.

■ Winthrop W. Farnsworth began his ministry recently at the First Baptist Church, Rockville, Conn., after serving the Sterling Hill and Parker churches, in Connecticut, since 1950.

■ Queens Baptist Church, Queens Village, N.Y., dedicated a new two-story educational building on October 6. The dedication address was given by Robert J. McCracken, pastor of the Riverside Church, New York city. Bruce G. McGraw is pastor of the Queens church.

■ Reuben E. Nelson, general secretary of the American Baptist Convention, has been granted an extended vacation by the General Council, so that he may preserve and extend the great gains made in his health this past summer.

■ Stanley I. Stuber, religious editor and author, has been named interim professor of church history at Central Baptist Theological Seminary, Kansas City, Kans., along with his regular duties as general secretary of the Council of Churches of Greater Kansas City.

■ The First Baptist Church, Red Bank, N.J., is experiencing its most rapid growth in its 113-year history. During the past nine months, 107 new members have been received into the church family. Among those recently baptized were four officers of the army of South Korea who are studying at the Fort Monmouth Signal Depot. John F. Crouthamel is the pastor.

Anniversary Celebrations

■ Dr. and Mrs. W. H. Dillard, his 30th as pastor of the First Baptist Church, North Vernon, Ind.

■ Lester W. Bumpus, his 25th as executive secretary of the Pittsburgh Baptist Association.

■ First Baptist Church, Gloucester City, N.J., its 90th and the 25th of the pastorate of Loriot D. Bozorth, Jr.

■ First Baptist Church, Union, Mich., its 100th.

■ First Baptist Church, Catskill, N.Y., its 155th and the 16th of the pastorate of L. V. S. Hutton. John Mason Peck, third pastor of the church, was ordained there in 1813. Samuel Wilson, source character for the nickname "Uncle Sam," was a member of this parish, 1817-1822.

■ North Orange Baptist Church, Orange, N.J., its 100th. Guest speakers at the celebration were Benjamin P. Browne of the Board of Education and Publication, Philadelphia, Pa., and Robert J. McCracken, pastor of the Riverside Church, New York, N.Y. Shields T. Hardin is pastor.

World Christianity

By ANNA CANADA SWAIN

Well-known Churchmen At New Haven

Although meetings of the central committee of the World Council of Churches are not open to the public, present for the few hours at its recent meeting were two well-known churchmen who were interested spectators. Both were Baptists. Congressman Brooks Hays was there as the guest of Francis P. Miller, active layman of the Presbyterian Church in the United States. Billy Graham was there and was greeted by many friends made during his campaigns in England, Scotland, and Europe.

Hungarian Baptists Carry On

Word has just come through the Hungarian church press that President Laszlo Szabo, of the Hungarian Baptist Union, and his wife spent the month of August visiting Baptist churches in Romania. . . . Four Hungarian Baptists were elected as delegates to attend the German Baptist conference in Hannover. . . . The committee of women's Bible classes of Hungarian Baptists recently held a successful devotional conference attended by "ministers' wives, mothers, and some visiting German Baptists."

Moravians Meet In the U.S.A.

For the first time the general synod of the Moravian Church was held in the United States. The place chosen for this historic celebration of five hundred years of existence was Bethlehem, Pa., one of the two major Moravian centers in our country. Sixty years before Martin Luther nailed his Ninety-five Theses to the church door in Wittenberg, these pioneer Protestants organized their church in Czechoslovakia. The Moravians and the Waldensians are considered by many to be the two oldest Protestant churches in the world.

Debate on Atomic Tests and Disarmament

The New Haven meeting of central committee of the World Council of Churches spent many hours on the subject of the chaotic conditions in the world caused by preparations for war. The bishop of Chichester, who has spoken repeatedly on this subject in the British House of Lords, called for a statement from the council which would appeal for a "comprehensive, gradual program of disarmament—

nuclear and conventional—and reduction of manpower." Alan Walker, Australian evangelist, said: "If the Christian church has no relevant delivering word to say on peace, I question whether millions will listen to what we may want to say on redemption and eternal life." Martin Niemöller, of Germany, declared: "Science in itself has become absolutely immoral by building up dangers and lagging behind in means of guarding against these dangers."

United Nations And Hungary

A new book just out at the United Nations should be read by every freedom-loving American. It is the *Report of the Special Committee on the Problem of Hungary*. It costs \$2.00. The five people making the survey are from Denmark, Australia, Ceylon, Tunisia, and Uruguay. The evidence which they present is both shocking and very moving. Under "Human Rights" the report says: "Witnesses noted the joy shown by students on the afternoon of 23 October when they could march in a procession, undoubtedly for the first time in their lives, without their demonstration being compulsory and without having slogans imposed upon them. Their joyous shouts proclaimed their sixteen-point programme which called for general elections by secret ballot, recognition of the right to strike, and complete freedom of opinion, expression, press, and radio." Along with this larger report should be read a twenty-page booklet put out by the World Council of Churches, showing the worldwide Christian response to the Hungarian crisis. Certainly the churches were able to make a profound witness to a particular human need at a dramatic moment in man's history.

Two Young Theologians On Faith and Order

The faith and order department is in the division of studies of the World Council of Churches. It is that part of the international church organization which is especially concerned with the doctrine and organization of the various Protestant, Orthodox, and Anglican churches in the council. For the past four years the very able young Methodist theologian J. Robert Nelson has been secretary of the department. He is now to become dean of the School of Religion at Vanderbilt University, Nashville, Tenn. His place is being filled by another young man, Keith R. Bridston, for several years a Lutheran missionary teacher in Indonesia. Dr. Bridston is a graduate of Yale University and of Yale Divinity School.

Letters...

TO THE EDITOR

SIR: Just a line to congratulate you on the continued vigor and interest of *Missions* . . .

PETER H. J. LERRIGO

Claremont, Calif.

SIR: Your editorials are always worth reading, but I was especially pleased by the one in the September issue: "Are All Religions Alike?" You condensed a great deal of valuable material in a small space.

ARTHUR M. CLARKE

Omaha, Nebr.

SIR: Thank you for your September editorial "Are All Religions Alike?" I found it one of the most stimulating and enriching articles I have seen in some time. I would appreciate more along the same line. I believe such writing clarifies and strengthens immensely our Christian witness.

MILLAR A. THORNTON

Narberth, Pa.

SIR: Thank you for a timely editorial in the September issue of *Missions*. I refer of course, to "Are All Religions Alike?" Your keen analysis of the danger which an affirmative answer to this question presents to the Christian world mission is well timed. There are altogether too many who fear that the missionary message concerning the uniqueness of man's hope in Christ will be offensive to the Asian peoples.

Your many friends are grateful for your courageous leadership through *Missions*.

ROBERT G. TORBET

New York, N.Y.

SIR: You are to be congratulated on the fine editorial in *Missions* for September on the unique position of Christianity among the religions of the world. The content and presentation were excellent for such a brief space.

EDWARD E. BOLLINGER

A.B.F.M.S., Okinawa
On furlough: Tucson, Ariz.

SIR: Your editorial questioning the time consumed by the annual meetings of the American Baptist Convention is long overdue. In this day of easy communication, convention time need not be spent so much in "selling" the various parts of our total work to the constituency-at-large. This is something that can be done sufficiently during the year, through the written word and audio-visual aids.

But why didn't you also question the quality of the programs? It seems to me that we are missing the real purpose of a Baptist convention when we include in it "evangelistic services" or "pep-rally speakers." Isn't it a fair presumption that we are there because we have "professed Jesus Christ as Lord"? To be true to our heritage, when we Baptists meet in convention we should find it the order of every day to hear controversial issues in politics, theology, and church life, ably presented; to discuss in small groups and in plenary sessions the great issues of our times, and our peculiar relationship to them, as Christians; to have our feelings awakened by thoughtful messages of hope and challenge. Why must we Baptists behave like scared sheep or contented cows when conventioning?

My memory is not so long as some, but

from it I get the distinct impression that the conventions at which we have felt most our strength have been those when we have been a community-in-conflict, struggling to settle some matter of real importance—not those when we have been "soothed, protected, and promoted"!

So, let us publish abroad at our conventions this long-time characteristic of Baptists—lovers of freedom who expect to "differ in love," and thereby win through to higher truth. Let us use the intelligence that God has given us.

SAMUEL H. CASSEL

Cleveland, Ohio

SIR: Fines have not solved moving traffic violations. Better results might be obtained by impounding the car for a few days instead. This might prove to be a deterrent big enough to stop some of our careless driving.

WILLIAM R. SULLIVAN

Los Angeles, Calif.

SIR: Following your suggestion to express some thoughts about the American Baptist Convention, I think four or five days is long enough. Start on Tuesday night, with the morning and afternoon given to the various board meetings needed. Delegates from a distance can fly in Monday.

I have attended every convention since the war, and several before. I think entirely too much time is wasted on state caucuses and committee appointments, which should be done before the convention starts. State representatives should be appointed at the state conventions or by their boards. The responsibility of an appointment at home before the convention would possibly induce some to go who otherwise would stay at home.

There is too much preaching. We do not go for that, but for business. If preaching is wanted, why not hold an old-fashioned "Protracted Meeting" or a Camp Meeting? But, then, perhaps, I am prejudiced, having listened to Harold Cooke Phillips since his first sermon in the First Baptist Church in Cleveland, "In the Beginning God," June, 1929.

ALBERT F. WILLIAMS

Cleveland Heights, Ohio

SIR: This in reply to a request in *Missions* for suggestions about the meetings of the American Baptist Convention. I have attended four conventions, at my own expense, since 1952 and have given serious thought to their impact, for better or for worse. Following are some of my conclusions:

1. Six days provide ample time.
2. A well-planned evening meeting makes a good beginning, if the content sets a worthy keynote.
3. Sermons . . . [should be] given by such men as Charles Templeton, Louis H. Evans, Robert J. McCracken, Harry Emerson Fosdick, Henry Van Dusen, Bishop Oxnam, Liston Pope, James Pike, Ralph W. Sockman.
4. We should have a teacher of the caliber of Walter J. Harrelson at each convention, and his speeches should be placed at the most favorable hour, and nothing be allowed to encroach upon the time.

5. Devotional periods should be short—prayer alone, or a passage of Scripture and a prayer.

6. The "purple and green" prayer meetings at Seattle were an annoyance, because they lacked intrinsic value and because they sidetracked worth-while things—especially the day the affair usurped Dr. Harrelson's time.

7. It is incumbent upon a responsible

group to observe approved parliamentary procedure. I have lost respect for the convention as a legislative body after witnessing so many instances of parliamentary confusion. The managers seem indifferent to improving the situation, and that worries me even more.

8. We ought to have more presentation of our social responsibilities, such as characterized the Denver convention.

9. As a denomination we have lost most of our influence in higher education, because we have ignored the subject or spurned the people and institutions capable of doing something about it.

10. Music should not be mixed with, nor confused with, buffoonery and gymnastics. Few of the planned musical programs are far enough above the performance level of the small-town churches to furnish any inspiration or pattern for improvement.

I suppose there are some good reasons why the Cincinnati convention was scheduled in June, but those are late dates for a city so far to the south.

ETHEL A. RUMNEY

Sandwich, Ill.

SIR: For some time I have been thinking of expressing to you my appreciation of your excellent editorials, always thought-provoking and to the point. For one instance, I am thoroughly in accord with your remarks in the September issue on Christian unity. I have long been chafing at the increase of Dr. Horton's "oppressive unity" imposed by "institutional centralization." I was reared a Baptist, and I resent being told, as I once was, that as an association officer I was merely a channel to convey ideas from the top echelon to those below me. A Baptist has a right to be a person, not a pipeline.

As for your questions about conventions, I vote for streamlining considerably. Convention listening, as well as study, can be "a weariness of the flesh." Why not begin Wednesday evening and close Sunday evening? Missions, education, and other important work should be presented forcefully, but concisely. Notice of important matters of business could be given on Thursday, and voting take place Friday, with discussions strictly limited in time.

Devotions should not be cut. In my personal experience, the inspiration of the 11:30 to 12:00 devotional periods stands out most sharply in my memory.

HELEN S. ROBERTSON

Des Moines, Iowa

SIR: In response to your editorial request for brief suggestions regarding the nature and length of the American Baptist Convention in session, I should like to register the following:

1. Convention every two or three years.
2. Maximum length five days.
3. Reports of boards and councils in writing, not oral.

4. Adequate time for necessary business.
5. Program emphasis on helping people to develop Christian answers to the issues confronting our world.

6. Time for special group discussion on matters of vital national and international concern to Christians.

7. Recognition of importance of resolutions, or statements of belief, on great issues. This would involve adequate preparation and scheduling for discussion.

I would like to see our convention sessions become an "invitation to thinking," a challenge to become a "listening church," ready to respond to the myriad needs that surround us in today's world.

MRS. GEORGE B. MARTIN
Summit, N.J.



As I See It

By WILLIAM B. LIPPARD

SINCE August 1, each American passport has included a letter from President Eisenhower. It reminds the passport bearer that he represents the United States, and that his conduct and attitudes increase or diminish the global reservoir of American good will. The President urges him to be courteous to the people in whose lands he is a guest, to respect their customs, and to adjust himself to their ways of life. A similar letter goes to each overseas member of the American armed forces.

While in Europe this past summer I tried my best to behave as the President requested. Alas, too many American tourists failed utterly and miserably to do so.

Lunching at a table next to mine in Heidelberg sat a loud-mouthed American and his wife. After paying his bill his change consisted of small 10-pfennig and 5-pfennig coins. Four German pfennigs are worth about one American cent. To the German waiter ten pfennigs meant real money with real purchasing power. To the American it had no value. With supreme disdain, he said, "Take it away; that's chicken feed!" The waiter asked the meaning of "chicken feed." The American shouted "Hühnerfutter!" In spite of the insult to his currency, the waiter maintained his dignity; but I cringed in shame over my fellow American's bad manners.

Into an attractive pastry shop in Heidelberg walked an American woman. Under glass covers, for protection against dust, flies, and customer handling, was a grand display of rich, delicious, mouth-watering German pastry. One by one that American woman lifted the glass covers. With unwashed fingers she felt of the pastry, and began to munch samples to determine her preferences. In her hesitant and broken English the German shopkeeper remonstrated; whereupon the American woman became furious. In a rage she walked out. Surely she should have received a personal edition of President Eisenhower's letter sent special delivery!

One morning in Heidelberg it was raining. It often rains there in the

morning. Later the sun always comes out and produces a grand and glorious day. That morning an American and his wife had arranged for an automobile to take them on a sightseeing drive in Heidelberg and through the picturesque valley of the Neckar River. The German chauffeur arrived at my hotel on time. He was waiting at the hotel reception desk as the American came down from his room. The American looked for a moment at the heavy clouds and the rain. Then summarily and discourteously, as if the chauffeur were to blame for the rain, he canceled the tour. The German chauffeur maintained his pride, his courtesy, and his dignity, although that cancellation cost him a day's employment. The hotel manager happened to witness the scene. He said nothing; but his eyes spoke volumes of contempt for American bad manners and repudiation of obligations.

One Sunday in Heidelberg, I attended the nine-thirty service in the Baptist church. At eleven o'clock I went to the famous Church of the Holy Ghost. Ever since the Reformation this stately cathedral had been shared by Lutherans and Roman Catholics, their services separated through the centuries by a thick stone wall that rose clear to the roof to divide the nave between them. So far as I know, it was the only edifice in which Roman Catholics and Protestants had ever worshipped simultaneously. Ten years ago the Roman Catholics moved out. The wall was removed. Now the church is entirely Lutheran. An impressive service was under way when I entered somewhat late. So I stood quietly at the rear wall.

Soon an American tourist camera fiend walked in, with camera slung from his shoulder. To him this was not the worship of God, but only a marvelous scene to record on his camera. He saw only the massive arches of the nave, the medieval wood-carved pulpit, the high altar, with candles, cross, and Bible, the seated congregation, the minister in stately vestments, and the luminescent stained-glass windows. Completely lacking in reverence, the American walked the center aisle in

front of me and focused his camera. Instantly the sexton rushed up, grabbed the arm that was about to click the shutter, and in a loud whisper said, "Nein, nein, es ist verboten!" The frustrated American, his camera shot ruined, let forth a torrent of profanity which fortunately the sexton could not understand, but which made me shudder. Angrily the American moved to the door and vanished. The sexton shrugged his shoulders. That shrug evidenced huge quantities of contempt for American bad manners and disrespect.

These four incidents occurred during a week-end visit in one German town. Multiply them by the thousands, because half a million American tourists swarmed over Europe this past summer. Add the misbehavior of American soldiers, usually under the influence of liquor. (Fortunately, this is now under more rigorous MP control.) Keep in mind the thousands of children in Europe illegitimately sired by American military personnel.

Add also the policy mistakes in Washington, like the Senate's delay with wheat for the people of India, the two-year refusal of the State Department to grant passports to visit China, the denial of passports to American citizens whose political views are disapproved, the efforts of a group to block Red China's admission to the United Nations under penalty of American secession, the immigration law that requires visiting aliens to be fingerprinted like criminals, and other incidents and policy decisions.

Add to that the treatment of the Negro in the United States as a second-class citizen, even though he pays first-class taxes and is drafted for first-class military service. It all adds up to an impressive balance sheet of discredit to the United States. It all leaves an ineradicable impression. And it is all publicized by Communists as mighty propaganda that enhances the unpopularity of the United States to the advantage of Communist Russia.

At home or abroad, as civilians or in uniform, in government positions high or low—Americans by their behavior, attitudes, manners, policy decisions, determine the prestige of their country. Either they add luster and glory to America's reputation around the world, or they bring disrepute to the good name of the United States.

To passport bearers and to military personnel the President of the United States wrote a masterly letter. Its only fault, as I see it, is that it was not written years and years ago. It is to be hoped that each American who receives a copy will cherish it and will heed its admonitions.

November, 1957

EDITORIALS

NOVEMBER REVERIE: Standing midway between fall and winter, November, grave and serious, is a time for grave and serious thoughts. Winter is coming. Needed repairs about barn and house must be made. Storm windows must be put in place. Firewood must be cut and piled high, before snow and ice cover the ground. The sands of fall are fast running out, and winter is almost here. There is no time to lose. Everything must be readied for winter's coming. . . . And the denominational year is fast drawing to a close. This, too, is a time for grave and serious thoughts. My pledge to my church must be paid in full, and in December my church's offerings for the Unified Budget must be sent to denominational headquarters—in time to be counted before the books close. December is just around the corner. There is no time to lose.

Plus and Minus In Budget Matters

BY THE END of August, gifts to our American Baptist world mission showed a gain of \$296,311 over the first eight months of 1956. Total Unified Budget receipts were \$5,537,106, including \$18,852 for the World Fellowship Offering and \$361,792 for the America for Christ Offering. For the same period last year, Unified Budget receipts totaled \$5,240,795, including \$15,931 for the World Fellowship Offering and \$363,781 for the America for Christ Offering. Thus receipts for the first eight months this year were 5.7 per cent more than they were for the same period last year. If this rate of increase can be maintained through December, the challenge goal, set at the Philadelphia convention, of a \$500,000 increase over last year will have been reached. The foregoing figures for this year show a drop in the America for Christ Offering of \$2,000 and a gain in the World Fellowship Offering of \$3,000. Since it is unlikely that the America for Christ Offering will reach its goal of \$400,000, it will be necessary for the World Fellowship Offering to exceed its goal of \$450,000 by approximately \$30,000 if the goal of \$850,000 for the two offerings is to be reached. Experience has shown, however, that October, November, and December are the American Baptist Convention's best income months. So, with the wholehearted cooperation of all concerned, our goal for 1957 should be attained. To that end, let our churches send in their offerings promptly, and be sure to empty their missions treasuries not later than January 1. Churches that have not yet received the World Fellowship Offering should do so before the end of the year. Moreover, all churches should participate in the year-end emphasis aimed at a victorious year of missionary outreach for American

Baptists. Let us close the year with the same enthusiasm we had at the beginning. The demands upon us and the opportunities before us are too great for any other ending.

Six Factors In Headquarters Location

WHAT FACTORS should be considered in the selection of a site for denominational headquarters? For several weeks now the American Baptist commission on headquarters, of which Ellis J. Holt, of Auburn, Me., is chairman, has been grappling with that question. A tentative list of such factors, or criteria, which have grown out of early meetings of the commission, includes at least six. (1) Organizational, including proximity to constituency, to the headquarters of the National Council of Churches, to other church-related agencies, and to other American Baptist organizations and activities. (2) Operational, including proximity to commercial and governmental agencies; availability of labor supply, transportation facilities, and communications; and continuity of services to constituency. (3) Economic, including costs of space, moving, and travel differentials, salary differentials, shipping and mailing, and capital requirements. (4) Intangible, such as togetherness, ecumenical relationships, area pride, and desire for change. (5) Spiritual, involving growth, witness, and spiritual nurture. (6) Personnel, involving living conditions for staff, time and energy consumed in commuting, office morale, and retention of key personnel. This is by no means a complete or fully accurate list of criteria, but it constitutes a good beginning. At least one thing is clear—the thoroughness with which the headquarters commission is going about its work. "The question of headquarters," writes Chairman Holt, "will not be settled until it is settled right. The headquarters commission is determined to furnish the convention with the facts and figures on which it can base a right decision. We need the help of all."

Arkansas Grist For Communist Mill

IN STATIONING, on the night of September 2, armed National Guard troops at the doors of the all-white Central High School in Little Rock, Gov. Orval E. Faubus of Arkansas did far more than keep nine Negro students barred from the school's classrooms. He disobeyed an order of a federal court to start the process of racial integration in the school. He flouted a decision of the Supreme Court of the United States. He defied the law of the land. He assumed the law of a single

state to be on an equal with the law of the United States, if not superior to it. He acted contrary to his solemn oath of office—to uphold the Constitution of the United States as well as the constitution of the state of Arkansas. He outraged the law-respecting, law-abiding citizens of Little Rock and of the state as a whole. He brought shame both to his own state and to his country. And what is more, he furnished tons and tons of grist for the Communist mill—enough for many a grinding. He made it possible for Communist propagandists to say to the millions of dispossessed and disillusioned peoples of the world, "See what democracy means in the United States. It treats Negroes as second-class citizens. You wouldn't have a chance under such a system as that." There probably is not a card-carrying Communist in all Little Rock, perhaps not one in the entire state. But Governor Faubus has done more to blacken the good name of the United States in other lands than an entire city of Communists could have done in the same period of time. And when, on the night of September 20, Governor Faubus, at last bowing to an injunction of a federal court, removed the troops from Central High School, he did not remove the damage he had done during his eighteen days of infamy. No matter what he does now or in the years to come, he can never do that. For generations yet unborn the name of Faubus, and of Little Rock, and of Central High School will be associated with a time when the chief executive of Arkansas disobeyed and defied the supreme law of the land. It even may turn out that doing such an un-American thing will be called "faubusing."

Working at Wrong End Of Disarmament Problem

DISARMAMENT PARLEYS—week after week, month after month of them—have so far done next to nothing toward settling the issues at stake. Armaments continue to pile up, and, like the sword of Damocles, the threat of war still dangles by a thread over the peoples of the world. Certainly the need for disarmament is clear enough to both East and West. Said President Eisenhower, as reported in a news conference in June, "I have told you time and time again—I repeat it almost in my sleep; there will be no such thing as a victorious side in any global war of the future." And Nikita S. Khrushchev said in a television interview about the same time: "If any man, which I would call a mad man, should unleash war . . . it would be a great calamity for the world." Then why does disarmament continue to lag? Doubtless it is because so far the negotiators have approached the problem from the wrong end. Consider a simple analogy. How do health authorities go about disarming an epidemic of typhoid fever? Not by deplored the danger of the disease, nor by deciding how many hospitals and doctors and nurses will be needed to keep it in check, but by going immediately to its source and stopping it. It is the same with disarmament. You do not get rid of the weapons that are capable of destroying mankind merely by saying how bad war is and how foolish it would be to engage in it on a global scale. Nor do you get rid of that threat by deciding on what arms to give up and what to keep. You get rid of both armaments and threats of war by going to the causes that produce them—to

economic and social problems, to world markets, to international politics. Solve these problems first, and then armaments will take care of themselves. Of course, somebody may have to give up something, but what all the world would gain would be immeasurable. It is entirely reasonable to believe that we might have peace, not only in our time, but for years to come. If this approach to the problem had had a serious hearing during the recent talks in London, there can be little doubt that the outlook for disarmament and for world peace would now be much brighter than it is. Will the great powers continue to talk, or will the United Nations decide to act?

Walter Rauschenbusch: Timeless Prophet

ELSEWHERE in this issue is a report of Rauschenbusch Day at Colgate Rochester Divinity School, September 11, celebrating the fiftieth anniversary of the publication of Walter Rauschenbusch's *Christianity and the Social Crisis*, first of a series of books of great prophetic vision. Perhaps no other Christian teacher and author of this century has been so grossly misunderstood and maligned as was Rauschenbusch. In his use of the unfortunate term "social gospel," persons who opposed him, mostly preachers, quickly and without reason assumed that he was throwing the "personal gospel" out the window. Nothing, however, could be further from the truth. What he was trying to do in all his books was to show that the gospel is applicable to the social order as well as to the individual. For example, in another book of great merit, *A Theology for the Social Gospel* (1917), Rauschenbusch declared: "The social gospel is the old message of salvation, but enlarged and intensified. . . . The social gospel seeks to bring men under repentance for their collective sins and to create a more sensitive and more modern conscience. . . . When the progress of humanity creates new tasks, such as world-wide missions, or new problems, such as the social problems, theology must connect these with the old fundamentals of our faith and make them Christian tasks and problems. . . . But even today many ministers have a kind of dumb-bell system of thought, with the social gospel at one end and individual salvation at the other end, and an attenuated connection between them. The strength of our faith is in its unity. Religion wants wholeness of life. We need a rounded system of doctrine large enough to take in all our spiritual interests. . . . Let us add the importance of the fact that the social gospel imports into theology nothing that is new or alien. . . . As soon as the desire for salvation becomes strong and intelligent enough to look beyond the personal sins of the individual, and to discern how our personality in its intake and output is connected with the social groups to which we belong, the problem of social redemption is before us and we can never again forget it. It lies like a larger concentric circle around a smaller one." So a timeless prophet, a Baptist, wrote in 1917—words that sound strangely new to many theological students forty years later, in 1957. But these words will live, because they spring from living truth. They are of the essence of the Christian gospel. They ought to be revived in our day. They will be if and when we take the New Testament seriously.

Education for Tomorrow

WE AMERICANS are expecting our colleges and universities "to perform something close to a miracle" in the next ten to fifteen years, declares the President's committee on education beyond the high school in its Second Report, published in July. These colleges and universities are being called upon "to provide education of a continually improving quality" to twice as many students as are now enrolled—at least six million by 1970 as compared with three million in 1957.

The reason for this anticipated increase is twofold: first, the nation's rapidly expanding population; and, second, the steadily increasing number of young people who are going to college. The 1950 census indicated a population of more than 154,000,000. Three years later this figure had increased to 160,000,000; it is now 170,000,000; and by 1970, if the present trend continues, it will be 200,000,000. Already our elementary and high schools are overcrowded by the sharp rise in births in the 1940's, and soon this increase will strike the colleges and universities. The influx of new students is likely to be especially large in view of the skyrocketing number of young people who now go to college. ■

All this, says the President's committee, presents "an enormous opportunity and challenge" to our society. Unfortunately, however, "our institutions of higher learning, despite their remarkable achievements in the past, are in no shape today to meet the challenge." The reason: resources already strained, quality standards even now in jeopardy, and projected plans falling far short of the indicated need.

What the President's committee is saying is that "revolutionary changes are occurring in American education of which even yet we are only dimly aware." Since the Second World War, certain "powerful forces" have propelled this nation into "a challenging new educational era." These forces are listed as "an explosion of knowledge and population, a burst of technological and economic advance, the outbreak of ideological conflict and the uprooting of old political and cultural patterns on a worldwide scale, and unparalleled demand by Americans for more and better education."

So the nation is confronted both with revolutionary changes in education and with an enormous opportunity and challenge. Yet the fact remains that our colleges and universities are "in no shape" either to grasp the opportunity or to meet the challenge.

The principal reason for this inability is lack of sufficient funds. Colleges and universities in the United States presently are spending on educating students and on physical facilities only about three-quarters of 1 per cent of the nation's gross national product—just a little more than \$3-billion out of a G.N.P. of more than \$415-billion. And the worst is yet to come. If the present trend continues. In 1970, when the G.N.P. is expected to rise to \$630-billion to \$650-billion, these colleges and universities would still have less than \$5-billion a year "with which to educate at least twice as many students and to expand facilities." To do this would require a miracle, indeed!

But waiting for miracles is a pretty precarious busi-

ness. The safest and surest way of meeting the present revolution in education is to devote by 1970 "half again the present percentage" of our G.N.P. to higher education. Indeed, the President's committee says that either the American people must do that or our colleges and universities "will be forced to choose between poor quality and sharply restricted enrollments." ■

Now, it was in the interest of doing something about one small segment of that problem that we American Baptists in annual session at Philadelphia, May 29-June 4, voted a \$7.5-million campaign for our educational institutions and programs on higher education. Richard Hoiland, Ronald V. Wells, and other leaders with responsibilities in this area of our denominational life, were thinking about Christian higher education for tomorrow. They were looking to 1970—only thirteen years hence—and were wondering what our colleges and universities were going to do with possibly twice as many students as they have at present.

American Baptists face that problem between now and May, 1960, when the campaign is to be completed and the final report made. And the solution offered will be determined in large measure by the interest that all of us have in Christian higher education. By May, 1960, we must either go forward or go backward. We cannot possibly stand still, because the revolutionary movements of our day will leave us far behind—unless we decide to go with them. ■

Concerning our campaign for Christian higher education, three general considerations ought to be kept constantly in mind.

First: The \$7.5-million goal of the campaign is only a drop in the bucket in proportion to the enormous needs. If the amount were twice or even three times as large as is proposed, it would still be too small. So the campaign, however successful, will not solve all the problems of that part of the nation's higher education for which American Baptists are responsible, much less the problems of the nation as a whole.

Second: The campaign is to be directly related to the Unified Budget. Codirectors Ronald V. Wells and Edwin H. Tuller, with the complete approval of Louis W. Robey and Herbert C. Richman, fund-raising counselors, of Marts & Lundy, have assured us of that important detail. The campaign will not compete with the Unified Budget. Rather, designed as a part of our "unified program," it will tend to strengthen the Unified Budget. The same goes for the two annual offerings and for every department of our denominational life. In strengthening one department of our work, our leaders believe that other departments will be strengthened also.

Third: The campaign for Christian higher education ought to be—and we believe will be—a richly rewarding educational experience for our churches and for our people. New visions should rise before us. New leaders should be discovered, trained, and developed. New horizons of our world mission should be revealed to us as together we seek to meet a great and challenging need that concerns us all.

Blotter and Sponge

By FRANK F. HYNES

FAR TOO LONG, large segments of American Protestantism have had the characteristics of the blotter and the sponge. Many church members are all too willing to "soak up" the benefits the church has to offer. Parents, wishing for the best for their children, take them to the church to be christened or dedicated. Indeed, many who are not members avail themselves of this privilege. When come the times for marriage and for burial of the dead, the same boldness is asserted. Both church members and nonchurch members almost as a matter of right seek the services of the church.

Other church members are best represented by the sponge. Unlike the blotter, which is not easy to squeeze, the sponge will take up and then, with proper physical manipulation, give back some of that which it holds. Members of a church who attend its services, but who do not contribute and who do not accept even minor responsibilities, are like a sponge. Their attendance is motivated by what they get out of it; by the respectability that churchgoing bestows; and by the social aspects inherent in meeting together with nice people. To induce this type of member to give up any of that which he has taken up too frequently requires the minister or the finance officer to squeeze the sponge in order to get either a gift of money or an act of service.

Now, how do we go about getting these marginal members to do the things, to take the actions, which will take them out of the blotter and sponge categories? The various facets of the Lay Development Program go a long way toward providing the answer. Daily reading of the Bible, attendance at church functions and services, reading the excellent publications of Baptist origin, help to create the desire to become better Christians, better church members.

In addition, there are several devices which may be of help to those who are trying to transform the inactive or nominal member into a load-carrying, responsibility-taking member of the church.

1. *Give each member a specific job.* By coincidence a member of a large Midwestern church was asked to take part in an evangelistic calling effort. The person screening the church roster was unfamiliar with the performance records of some of those who ultimately were asked, and included was the name of a man who had been a member for seven years but who had never performed any known service in the name of the church. He accepted! His teammate was the board chairman, who interrogated him on his church activities. The member stated, half-apologetically, that he had not been active because no one had ever asked him to serve in any capacity. There is a therapeutic value to the church in instilling an urge to action in its members. Try it!

2. *Take an interest in every member.* It is human nature to seek approval, and merely taking an interest in what one is doing is approval. Aware of this truth, a church should find ways of showing interest in the activities of its members. Once the assurance of approval is transmitted to a member, he will be ready to take on larger assignments and contribute more to the ongoing work of the church.

3. *Be a little thick-skinned yourself.* If you are a leader in your church, you probably are taking some part in the Lay Development Program. You may now be reaching out for the first time to those who fall in the marginal areas of church membership. You may encounter strong resistance. You are asking for something that is harder to get than a pledge—harder even than the task you had in your last evangelistic campaign. You are now seeking to get church members to give a part of themselves in the form of interest, substance, time, talent, and sacrifice. You are going to hear, over and over, questions which begin, "Why don't they . . . ?" So you must be prepared to deal with criticism. You may need to be thick-skinned enough to pass much of it over.

4. *Remember that the thing is what it does.* If the Lay Development Program succeeds, as it is hoped it will, it will do so because devoted leaders of the churches carry it into execution. It is elastic enough that it should be adaptable to every church situation. What will work in your church may not work in mine. This means that some experimentation will be inevitable. It behooves the lay leaders of every church periodically to examine the progress (or lack of it) being made. If one tactic is not bringing results, change it. If some course of action your church was following before the coming of the Lay Development Program was tending to swell the numbers of the members taking an interest in the church and the things for which it stands, keep it. If some one facet of the suggested program tends to alienate your marginal members and causes them to take less interest, abandon it. Some practices which have succeeded in your church may have to be altered or abandoned if the Lay Development Program "takes." The attendance and the giving may both be greater. Whereas before one person has adequately performed a given function, it may become necessary to set up a committee or a board to handle it. New classes and new young people's groups and new choirs may have to be formed to satisfy new needs. New policies and practices may have to supplant old ones. Staff personnel may have to be increased. The one thing to remember is that the thing is what it does. No merit attaches to any given idea, either because it has been put into action before, or because someone or some organization says it will work now.

IT IS OBVIOUS that if additional interest and activity can be elicited from the lay members of the churches, and that interest is genuine and sustained, the over-all program of the churches should advance. As things now stand, a relatively small number of devoted, active folk in each church carry the burdens of responsibility for evangelistic efforts, fund-raising, visitation, public relations, and church management. To paraphrase Mr. Churchill, never did so few do so much for so many. The Lay Development Program could change that. You can help make it work if you will pray for its success, give it your personal support, and influence others to do the same.

Dawn Over Europe

American Baptists are privileged to cooperate with the Baptists of Europe in making possible the dawn of a new life for multitudes on that continent

By JAMES L. SPRIGG

DAWN was just breaking over the peaceful farm-land along the coast of northern Norway. The sturdy Norwegian farmer rose early and went about his chores. Just as he was ready to begin the milking, he was startled by the sound of celestial music which seemed to fill the sky. Confident that the end of the world had come, he rushed out of the barn. The music continued, but he saw nothing. Then a voice said, "This music is coming to you from the *Gospel Boat*. We shall be docking shortly in the village. We invite you to come to worship with us and to hear the good news of our Lord and Savior Jesus Christ."

In the isolated sections of northern Norway the gospel is brought, not only by means of the *Gospel Boat*, which plies the fiords, but also in the Baptist Fisherman's Hostel at Honningsvag on the Porsanger Fiord, an inlet of the Arctic Ocean far above the Arctic Circle. American Baptists shared financially in the purchase of the boat and the building of the hostel. This is only one of many different ways in which we participate in the spreading of the gospel in Europe—in helping to make possible the dawn of new life in that troubled land.

In spite of frequent political, as well as religious, discrimination, the record of Baptist achievement in Europe is remarkable. In Norway, for example, there are only 62 organized Baptist churches, with 7,325 members; yet this small group supports a mission in the Belgian Congo, with nineteen missionaries either on the field, or on furlough, or under appointment. In Norway, I met John Saether, M.D., who received his training in the United States at Denison University and in the Medical School at Temple University. American Baptists shared in the scholarship for this fine young doctor, who left in July for the Belgian Congo to be in charge of the dispensary work, with a view to the establishment of a hospital a bit later.

This year Norwegian Baptists began the construction of a theological seminary along one of the beautiful fiords near Oslo. This is the fulfillment of a dream long cherished by the Norwegian Baptist Union. The new school will include a full high school and an academy, as well as a theological college. Norwegian Baptists have raised more than 280,000 kroner (\$39,200) for this seminary within the past two years.

Swedish Baptists are by far the strongest Baptist group in Scandinavia, with about 60,000 members. Of these, 35,000 are in the Swedish Baptist Union, which has had close historical ties with the American Baptist Foreign Mission Societies. The Swedish Baptist Union, completely self-supporting, has a well-organized program of evangelism, Christian education, youth work,

and missions. Swedish Baptist missionaries are now serving in both the Japan and South India fields of American Baptists, as well as in their own large mission in the Belgian Congo.

Perhaps no story in Europe is more thrilling than that of the growth of German Baptists since the war. The following figures concerning the devastation and rebuilding of Baptist work in Germany were given to me by Immanuel Walter, of the German Baptist Union.

Before the war there were 384 chapels in Germany. After the war only 138 remained. Forty per cent of all the Baptists in Germany before the war lived east of the Oder-Neisse Rivers in that section which was later incorporated into Poland. All the churches in this area were lost to the German Baptist Union during the great migrations which took place in the late 1940's. In East Prussia, all the 153 Baptist churches were lost when that section was incorporated into the Soviet Union. In other parts of Germany, 93 churches were destroyed.

The story of the progress in rebuilding Baptist work in Germany is similar to that of the nation's remarkable economic recovery. *Time* magazine once described this economic recovery in one sentence: "Germany is busting out all over." One senses this tremendous drive in Germany's religious life as well as in her economic life. In 1956 alone, 23 new Baptist churches were dedicated; 18 were in West Germany and 5 in East Germany.

One of the most remarkable areas of growth has been in the southern part of Germany, which before the war was almost entirely Roman Catholic. There were 1,600 Baptists in that area before the war; today there are 8,500. In almost all these churches the majority of the members are refugees, who either fled East Germany or were among the *Volksdeutsche* uprooted from various countries of Eastern Europe at the close of the war.

East German Baptists who may be among the escapees processed in the refugee centers of West Berlin are contacted by Deaconess Imgard Grasse, whose salary is paid by the Swedish Baptist Union. The spiritual ministry of this faithful deaconess means more to these who have fled to freedom than any material comfort which is afforded them. Deaconess Imgard then gets in touch with Deaconess Anna Gawrosch, or some other deaconess who is in close touch with refugee camps in West Germany. All refugees must, of course, be flown out of West Berlin in order to avoid the danger of capture by East German police if they were to go by train.

Refugees who have undergone many difficulties in their efforts to find freedom have a profound faith, which is contagious and makes them very effective per-



Edwin A. Bell and Imgard Grasse discuss work with refugees. Building is home for young women in West Berlin



The edifice of the First Baptist Church and the headquarters of the Norwegian Baptist Union, Oslo, Norway

sonal Christian witnesses among their more secure brethren of the West. According to Edwin A. Bell, representative in Europe of the American Baptist Foreign Mission Societies, there have been more than 50,000 baptisms in the German churches since the war. There are now 523 churches, with 1,129 preaching stations or missions. The membership in German Baptist churches is 97,312. In 1956, there were 3,181 baptisms.

Youth and student work has also been gratifying since the war. I attended a student meeting at the Steglitz Church in West Berlin. About sixty students were present, one-third of whom were from East Berlin. Peter Dienel and Anna Marie Oesterle are full-time student secretaries in West Germany. A part-time secretary is also employed in East Germany.

THOUGH NO COUNTRY in Northern or Central Europe matches Germany for the vitality and scope of its evangelistic outreach, the program is, nevertheless, very encouraging in other countries.

In France, for example, the total membership of the churches in the French Baptist Federation has doubled since the close of the war. There are now 23 churches and 38 outstations or preaching stations. The total membership is 1,710. Last year there were 98 baptisms.

French Baptists themselves have contributed more than 7.5-million francs toward the construction of churches and chapels since the war. The average per capita giving among French Baptists last year was 12,000 francs, or approximately \$35.

Plans for the future include the development of a student center at Antony, a suburb of Paris, where several thousand students from the University of Paris reside. Also there are plans for the establishment of a youth camp and conference center at Pierre Fonds, in the hills of northern France.

The work in Holland also has grown. The total membership in churches of the Dutch Baptist Union has doubled during the last twenty-five years. Today there are 7,481 members in 49 churches. Recently the union purchased a beautiful mansion situated in a lovely wooded section of Holland, just eight miles from the

center of Utrecht. This city is the site of one of the famous universities in Holland, with a very fine Protestant faculty of theology. The new property purchased by the union is to serve as the theological seminary and youth conference center for Holland.

It is interesting to note the growth in the ecumenical outlook of European Baptists. The Baptist Union of Great Britain has long been active in ecumenical affairs, and Ernest Payne is now serving as one of the vice-presidents of the World Council of Churches. Baptists on the continent, however, have been somewhat reluctant to join the World Council. Within the last century some of the Baptist groups of Northern Europe have suffered discrimination and in some cases actual persecution at the hands of the state churches. In the light of this, the reluctance of Baptists to enter into relationship with groups which formerly sought to suppress them is understandable. However, as time goes on, and the Lutheran and Reformed Churches come to recognize Baptists as a church rather than as a heretical sect, these relationships will be gradually improved, just as relationships between the Church of England and the nonconformist groups have greatly improved through the years.

Recently the Baptist Unions of Denmark, Holland, and Hungary were accepted into the World Council of Churches. The fact that membership in the World Council presupposes mutual recognition of religious bodies related to the council, means that the position of Baptist minorities is greatly strengthened in those countries where the state church is also a member of the World Council.

The peculiar political problems of Europe have, of course, affected Baptist work. The Baptists of Eastern and Western Europe have been grieved by the separation imposed by the Iron Curtain, and have been exceedingly grateful for the relaxing of rules which has enabled Baptist leaders from the West to visit Russia, Poland, Czechoslovakia, and other East European countries, and has also permitted leaders from the East to visit the West.

Nowhere is the separation between East and West felt more keenly than in Germany. Hans Luckey, presi-



Just after the morning worship service in one of the two French-speaking Baptist churches, Liège, Belgium

dent of the German Baptist Theological Seminary at Hamburg, and also president of the European Baptist Federation, sees Germany in a peculiar position to bring together the Baptist forces of East and West. A significant step in this direction will be taken in the summer of 1958, when the European Baptist Congress will meet in Berlin, July 26-31. Meetings will alternate each day between the two sectors of Berlin. It is hoped that this arrangement will make it possible for many more representatives to be present from the East than have been present in past conferences.

Baptist groups in Europe have faced extreme difficulties in building churches since the war. Since so much housing had been destroyed, it was perhaps natural to expect that the various governments would give top priority to construction for residential purposes. So it has been exceedingly difficult, especially in those countries having Socialist governments, to get permission to build churches unless they were built in conjunction with youth hostels or apartment buildings. On the other hand, buildings for various types of Christian social service, such as the hospitals and youth hostels under the direction of the deaconess orders in Germany, not only have been permitted, but the Government has actually furnished most of the capital required for their construction. American Baptists have limited their giving primarily for churches and theological schools. Substantial sums have been appropriated, especially for Germany and France.

AS WE LOOK TO THE FUTURE of Baptist work in Europe, certainly leadership training and especially theological education are key needs. In addition to the theological programs mentioned above, which are now under way in Norway and Holland, expansion of facilities for theological education is being planned in Sweden, Germany, Denmark, and France.

The American Baptist Foreign Mission Societies have had a policy of bringing outstanding European Baptists to the United States for a period of special study and observation in our churches. This has been a source of inspiration, both to the European visitors and to the



In the faces of these children, in front of the high school in Tollose, Denmark, is promise of the future

members of our churches. It is hoped that this program can be continued and expanded, if funds permit.

Another area of need is for continued evangelism and church extension, especially in Germany, France, Belgium, Holland, and Finland. The refugee congregations of southern Germany need our continued financial help in the construction of chapels. While the French have done magnificently, there is continued need for support of their vital program of evangelistic outreach. Baptist work in Belgium is perhaps most in need of our support. There are only 305 members in the five churches which have traditionally been related to our Foreign Societies. The largest of these churches, at Liège, is made up primarily of people of Polish descent who work in the coal mines of eastern Belgium. A program of evangelism and church construction is greatly needed also in Finland, especially in Helsinki. Among the two language groups of Finland (Finnish and Swedish), there are 46 organized churches, with 3,246 members. The Swedish group is the larger.

Another area of continuing need in Europe is for relief. Refugees continue to pour into West Berlin and West Germany from the East. This influx was eclipsed by the more dramatic refugee problem growing out of the Hungarian revolution. However, the fact that a continuing stream of Baptist people from the East are seeking freedom and opportunity in the West must not be overlooked. American Baptists have shared in the program of rehabilitation of children of refugee families, in the program of ministry to refugees carried out by the German deaconesses, and in a program of ministry to mothers and children still in East Germany.

Recently, opportunities for sending relief goods into Poland have opened up. Pastors especially are inadequately paid and lack the most essential food, clothing, and medicines.

In this article I have sought to list some of the thrilling achievements of European Baptists, as well as some of their more pressing problems and needs which we Europe without recognizing that we are bound together in a household of faith. In the serious problems which can help to meet. One cannot visit the Baptist work in European Baptists are facing, the bell tolls for us.

The Road Ahead

It is not an easy one for Indian Americans, but through our home-mission work you and I can help to remove some of the many stones

By DOROTHY O. BUCKLIN

THE ROAD appears to end in the middle of nowhere, for the small cluster of buildings to which it leads is surrounded by miles of open desert ringed by distant mesas! Here a trading post, a few trailers, some quonset huts, and a new building under construction make up the government Navaho Trailer School at White Cone, Ariz. Within a five-mile radius of the school are one hundred hogans, from which some three hundred students come to the school. White Cone is a part of the parish of the missionary who resides at Keams Canyon, thirty miles away. Begun by Rev. and Mrs. William G. Webber, this significant outstation work is continued by the new missionaries, Rev. and Mrs. Lawrence Jackson.

The Jacksons and their Navaho interpreter conduct Bible classes in three of the hogan homes in widely separated parts of the White Cone area. At Keams Canyon they hold weekday and Sunday Christian education classes for four hundred students at the boarding school, and pastor an interracial church comprised of government employees who work in the hospital, the school, and the Hopi tribal agency. Outstation programs are held in at least four other outstations.

Larry and Ruth Jackson have unusual preparation for Indian work. Larry, the son of Rev. and Mrs. Perry Jackson, veteran Indian missionaries, was reared among the Kiowas in Oklahoma and the Apaches in Arizona. Ruth grew up on a ranch in Sedona, Ariz., and as a high-school girl became a volunteer worker in the near-by Apache church. For two summers during their training at Berkeley Baptist Divinity School they worked at Crow Agency, Mont., and with the nine Indian churches and the Christian center in Oklahoma. As other seminary students are attracted to Indian work it is hoped that they may have similar field-work experiences, so that they may become acquainted with Indian people and the challenges of an Indian church.

For missionaries already appointed, in-service training is being provided through the Rural Church Center at Green Lake, including conferences with other Indian missionaries, opportunities to study effective programs on other Indian fields, and recommended reading on Indian culture, governmental relationships, economic programs for Indian people, and relocation.

The complexity of Indian life, the sharply divided reaction within tribal groups to legislature proposals, the movement under way to bring industry to reservations, the adjustments required by termination or relocation, the social and moral confusion for people trying to live in two cultures—all this means that exceptional people are needed in Indian missions.

Well-trained Indian people are among the ranks of American Baptist missionaries. The most recently appointed is Herschel Daney, a Choctaw educated at Bacone College, Ottawa University, and Berkeley Baptist Divinity School. Four other Indian churches are served by Indians who are appointed missionaries, and another five have the part-time leadership of Indian lay pastors.

The response of Indian lay leadership is encouraging. The Tonawanda church in New York has become self-supporting. All Indian churches provide their local operating expense and give to the Unified Budget. Nine Indian churches now share in their pastors' salaries.

The most recent of these is the Colony Baptist Church, Reno, Nev., where Rev. and Mrs. Clyde Mathews and Marjorie Moreau are the missionaries. The lay people have formed a church council, adopted a budget, and become givers of record. Church attendance has increased because the people feel they must make sure their church envelopes arrive in time to assure that each week's portion of this obligation is achieved. This has provided confidence and enthusiasm for the activities of the church school, the Woman's Society, the Men's Brotherhood, and the work of the Christian center which is carried on in the church building.

The Christian center has won recognition by the Reno Community Chest and the cooperation of many outstanding citizens of the city. A nursery school has brought Indian, Negro, and white children together within the Indian Colony. In an area where juvenile court records were high, only one case occurred between October, 1956, and September, 1957. A youth canteen, a well-equipped playground, inclusion in the state Baptist camping program, and the understanding and encouragement of the missionaries are among the reasons for the new spirit in both church and community.

AT POSTON, ARIZ., for the beautiful church building dedicated on May 5, 1957, the lay people contributed \$16,000 in labor, \$5,000 in sacrificial gifts, the continuing payments on a church-edifice loan, and many hours of planning and prayer. As new people of several backgrounds have come to live in the valley, the church members have worked vigorously with the missionaries, Rev. and Mrs. Arthur Loveridge, Lolita Stickler, and Mable Olsen, to draw them into the church. Two members of this church have served on the state-convention board.

The fiftieth anniversary of the Hopi churches at Second Mesa and Polacca, celebrated June 16, 1957, was

another of the occasions in which Hopi Baptists planned and carried through a program of high quality and shared hospitality with many off-reservation visitors. Absorbing as this event was, they were looking forward to the next project. As favors for the state house party, both men and women were to make, not Indian souvenirs, but Japanese articles! Missions in Japan had already become meaningful to the Hopis through the leadership of Rev. and Mrs. Frances Hubbel at Second Mesa and Rev. and Mrs. James Denny at Polacca.

Our home-mission departments are working with Indian relocatees. For nearly two years the Denver Christian Center has been the locale for the activities of the Denver Indian Council. This is comprised of seventy-five families of fifteen tribes who have relocated in Denver. They are incorporated as a non-profit organization, so that they may have a voice in behalf of Indian concerns. Robert Keuchman, the center director, serves as adviser to the group. Their four meetings each month include a business meeting, an educational program, a craft night, and a program designed to help preserve Indian cultural patterns.

In Northern California, the Christian friendliness missionary, Mrs. Jesse Parker, arranged for American Baptist homes to entertain children from the Covello reservations, an impoverished, neglected group. This was called "The Children's H.O.P.—Homes Open Please." Similar projects are a potential for Baptists in many states.

OF GREAT ENCOURAGEMENT to lay people and missionaries on Indian fields and to the Home Mission Societies is the new partnership in Indian work with state conventions. The work in New York state has been jointly sponsored by the state convention and national societies for many years. The Winnebago church at Wisconsin Dells began as a state-convention project and in January, 1957, the national societies began to share in that work. In April, 1957, the state conventions in Arizona, California, Montana, and Nevada accepted responsibility for joint administration of Indian fields in their areas.

The leadership of state-convention secretaries and state boards is bringing to bear many resources for making the adjustments which confront Indian people in their areas. The problems and opportunities growing out of termination, economic development on reservations, and relocation cannot be handled alone by the Indians and remote government and mission agencies. Particularly, church people who are neighbors of Indian folk must work with them to assure the preservation of those things Indian which are assets for the larger American culture, for equitable economic opportunity, for just legislation, for integration into the communities where Indians relocate, for the protection of personal and tribal rights, and for recognition of the worth of persons.

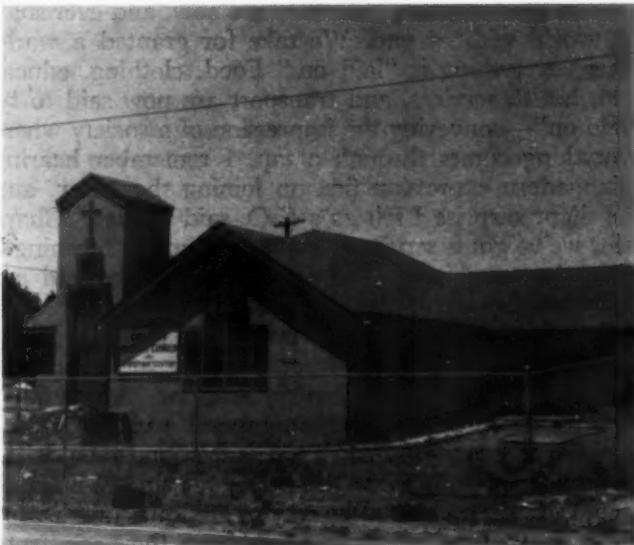
Integration is not a one-way process through which one group is absorbed by the other. It is a process of interchange through which each group accepts from the other. Wherever this second concept is held, the road for Indian Americans leads, not to the middle of nowhere, but to the development of their fullest capacities as citizens and as children of God.



Elsie Polacca and her Sunday school class at Parker, Ariz., at work on a series of New Testament lessons



Arthur F. Loveridge (center) and two deacons at a communion service in the Baptist church at Parker, Ariz.



Edifice of Colony Baptist Church and Christian Center, Reno, Nev., in area where juvenile delinquency was high

Thanksgiving in a Time of Insecurity

As Thanksgiving Day comes around in a time of insecurity, the wisdom of an ancient prophet reminds us afresh of our daily dependence on God

By DAVID H. C. READ

YOU AND I have been brought up under a great delusion. We have been born into an artificial, technical world—a very remarkable world where nature has been tamed and made to supply us with an infinite variety of food and clothing and means of travel. By a miracle of human cooperation the necessities and many of the luxuries of life are ours.

I come down to breakfast and pour myself a cup of coffee. There it is—quite simple. But how does it come about? The coffee was bought in a shop, and the act of buying involves the use of money and the whole financial system of modern man. But how did the coffee come to the shop? Through a complicated commercial system of supply, and by a system of transport over land and sea involving the cooperation of thousands of laborers, clerks, engineers, drivers, sailors, dockers, and others. And behind them lay the work of planters and pickers about whose lives we know practically nothing. The moment I add cream to the coffee another vast system of human cooperation is involved, going back all the way to the birth of a calf in some part of the state. I stretch out my hand for a piece of bread, and another army of human ingenuity has been at work from the moment a farm laborer dropped some seed into the ground. That is how we live—every moment of the day drawing on the products of our technical civilization.

And our delusion is that we imagine that this state of affairs is natural and permanent; that shops, and water pipes, and electricity lines, and plumbing, and beds, and carpets are our birthright. They may not have been in the beginning, but they are now, and ever shall be, world without end. We take for granted a world where everything is "laid on." Food, clothing, education, health services, and transport are now said to be "laid on"—conveying the impression of a society where everything comes through a tap. I remember hearing this modern expression first on joining the Army, and the slight surprise I felt as a C.O. said to me: "Chaplain, we've got a service laid on for Sunday morning." Even the worship of God apparently can be laid on, delivered through a pipe for our convenience.

But this world where everything is laid on is not the real world at all. I am not despising for a moment the achievements of modern civilization. (A new kind of hypocrite is the man who composes a violent attack on modern inventions on his typewriter, and then drives in a car to deliver it on the radio!) I simply want to emphasize that our modern way of life, our complicated technical society, has screened us from the basic truth of our precarious position on this planet and our utter dependence upon God.

That is why I have taken a word from Jeremiah, a writer who lived in a more primitive society than ours, who lived nearer to nature and real human nature than we do, and for whom little was laid on. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." You cannot help feeling as you read the Old Testament that the people who lived then were conscious in a way that we are not of the insecurity of our tenure on earth. Floods and earthquakes, famine and pestilence seemed to be always just round the corner, and time and again they looked at one another in relief and awe, saying: "It is of the Lord's mercies that we are not consumed."

It was the same in the earlier days of the church. Men and women lived in the shadow of "the terror by night, the arrow that flieth by day, the pestilence that walketh in darkness, and the destruction that wasteth at noonday." Again and again this sense of danger is reflected in their prayers. "Good Lord, deliver us" is the theme. "Protect us," "Help us," "Save us." If you read the prayers and sermons of our forefathers at the time of the Reformation, you will find that they, too, had the sense of walking on thin ice, dependent from day to day on the sustaining hand of God.

The present sense of insecurity which haunts ordinary people is not a new burden laid specially on this generation. The only thing new about it is that it is based on a new and horrible power now within man's grasp—the power to lay civilization in ruins more speedily and totally than ever could be dreamed of before. But Christian people ought not to be overwhelmed by this new feeling of insecurity. We should have known it before—known that men and women at all times are vulnerable beings, exposed to all kinds of dangers, and preserved only by the mercy of God. "It is of his mercy that we are not consumed." Perhaps the new fear that lies upon mankind is God's way of awakening us from the delusion that our modern civilization is the secure foundation, the rock on which we can rest our hopes.

We need to recover that sense of utter dependence upon God which we find in every book of the Bible, and in the lives of all great Christians. We have to learn to rely finally on nothing but God and his mercy. And that is not easy. For we have got into the habit as a nation of thinking that reliance upon God is a kind of last resort. When we are called to a national day of prayer a kind of shudder goes through us as if things must have come to a pretty pass if such drastic steps are taken. We pray to God, both as a community and as individuals, when we are in a jam and can think of

no way out. It is good that we should pray then, but we must remember that emergency religion has its limitations. You are not likely to have a strong and sure sense of God's mercy in a crisis if you have left him out of account in the normal run of life.

We need to be in training in our religion as in any other human activity. And that training consists of habitual, regular remembrance of our dependence upon God. "It is of his mercy that we are not consumed, because his compassions fail not. They are new every morning." New every morning! Is not that a bracing truth to get hold of? The kind of training I referred to might well consist of a daily remembrance as we get up in the morning that our lives, our affairs, our friends, our concerns, our worries are in the hands of God.

Another way of remembering our dependence upon God is the habit of regular worship, when we come together as a family of men, women, and children, and commit ourselves to God in prayer and adoration. It is our way of saying: "O God, there is so much to distract and confuse us during the week, we want to pause for a while and remember that we belong to thee, and that from day to day it is of thy mercy that we are not consumed." And sometimes it is helpful for us to link our worship to some special instance of our dependence upon God. What better occasion is there than that of the harvest? For the harvest speaks the universal language of man's need. There may be a vast difference in agricultural method from the mechanized harvesters of today back to the time when Ruth gleaned in the fields of Boaz. But the harvest is still the harvest, the annual bounty yielded by mother earth to her children.

Another symptom of awaking from our delusion about modern society is that we have again become conscious of the harvest. Harvests are in the news; they are not just the subject of songs and paintings and poems. Throughout the world men and women anxiously await news of the harvest; for upon it depends quite literally their daily bread. It is coming home to the most city-bred among us that we cannot take for granted that there will always be food in the shops or in the larder. A harvest failure on a world scale; the cutting off of our own supplies of wheat; a breakdown in the delicate mechanism of distribution, and we should know hunger—not the petty discomfort of short rations, but hunger, starvation. Therefore this day we come with sober gratitude into the church of God and give thanks; "for it is of his mercy that we are not consumed."

I HAVE SPOKEN of the need to remember our dependence upon God. I hardly need to remind Christian people that this spirit utterly possessed our Lord. He was very much aware of the importance of daily bread—there would never be much to spare in the larder at Nazareth when he was a boy—and he taught us to pray for it. And he was much concerned with the way men should live together and share the gifts of God in peace. But he never for a moment forgot his Father in heaven, who fed the raven and clothed the lily. His utter dependence upon God gave him a serene and confident attitude toward the dangers of this world which he is able to bestow on his loyal followers. And with it all there went a sense of gratitude and joy.

To realize our dependence upon God is a solemn thing, but not a sad one. The writer of Lamentations has brought us a glorious text, but the rest of his book makes pretty dismal reading. He knew nothing of Jesus Christ, and we are entitled to read his words in the light of the gospel and the spirit of Christian thankfulness. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." Therefore we give our happy thanks to God.

Do you say grace in your home? In many homes the practice has largely died out, as it ought to if it be a mere formality. But, whether we say grace or not, are we truly thankful? Do we honestly remember that it is of the Lord's mercies that we have this food; that it is not because we are more worthy people that we have more to eat than our brethren in many countries; that what we push aside today we might yearn for in a future day of need? We can show our gratitude not only in words—and why should we not say our own private grace for every good thing God gives us, not only food, but homes, and beautiful countryside, and every happy experience?—but also in caring for the needs of others who have not been so fortunate as we. That is why from our churches go out parcels of food and clothing throughout the world; why we are being given the opportunity of helping those who have been hit by floods, hurricanes, and earthquakes—unexpected reminders of our precarious hold on this earth.

SOMETIMES it takes a jolt in our lives to make us truly thankful for the mercies of God. I remember going to France in 1939. During that winter of the phoney war, food was plentiful on a scale we have not known since. Night after night we sat down to delightful meals, and were apt to complain if the standard fell short of the best. The Army rations we took for granted, and complained if we could not supplement them with extra dishes of all kinds. Then, not many weeks later, as a prisoner of war, I found myself one day after three weeks' march in a transit camp in Germany, and during these three weeks our standard of values had undergone a radical change.

My recollection this time is of walking behind the barbed wire with two friends. All thoughts of rich meals had vanished; our one thought was *bread*. Up on his machine-gun box above the barbed wire a German sentry was finishing his breakfast. As he came to the end he carelessly flung away the crust of his bread. Quick as lightning I flung myself on that crust, and we sat down on a stone and proceeded to divide that crust with the most meticulous accuracy into three equal pieces. For us it was manna from heaven.

I think we all have had some experience of that kind. We take health for granted until one day we find ourselves in the hospital. We take our dearest friends for granted till one day we lose them. We take our liberties for granted until we find that they are threatened or that they have been abolished. It is these sudden jolts that make us realize that "it is of the Lord's mercy that we are not consumed." As we thank God for the harvest, let us ask him to make us conscious day by day that we live by his grace, and to increase in us a humble, simple, and grateful spirit.



Codirectors Ronald V. Wells
and Edwin H. Tuller

Christian Higher Education Challenge

A program designed to raise \$7.5-million for Baptist-related colleges and seminaries and for student work and scholarships

By FRANK A. SHARP

PRIOR to the American Baptist Convention meetings held in Philadelphia, Pa., last spring, Ronald V. Wells, associate executive secretary of The Board of Education and Publication, asked "whether Christian higher education is to continue as a peripheral interest to Baptists, or whether it is to become one of the major continuing emphases in the total denominational program."

The convention, by an emphatic vote, answered this question in part by accepting the recommendations made by the national survey commission on Christian higher education to conduct a campaign to raise \$7.5-million for educational institutions and programs of higher education related to The Board of Education and Publication.

The convention in session answered part of the question raised by Dr. Wells; the other part, and perhaps the most important part, will be answered when the pledges are made and the contributions are in. If the \$7.5-million is subscribed by the time of the convention in 1960, we can rest assured that American Baptists are truly concerned about the importance of Christian higher education.

Preliminary discussions with regard to the \$7.5-million campaign, known as the Christian Higher Education Challenge, were started in January, 1955, when The Board of Education and Publication approached the General Council of the American Baptist Convention requesting that a campaign be inaugurated in behalf of our total program for higher education. The request also stated that if it is important to have an American Baptist witness in America today, then Christian higher education should be a top priority for our convention.

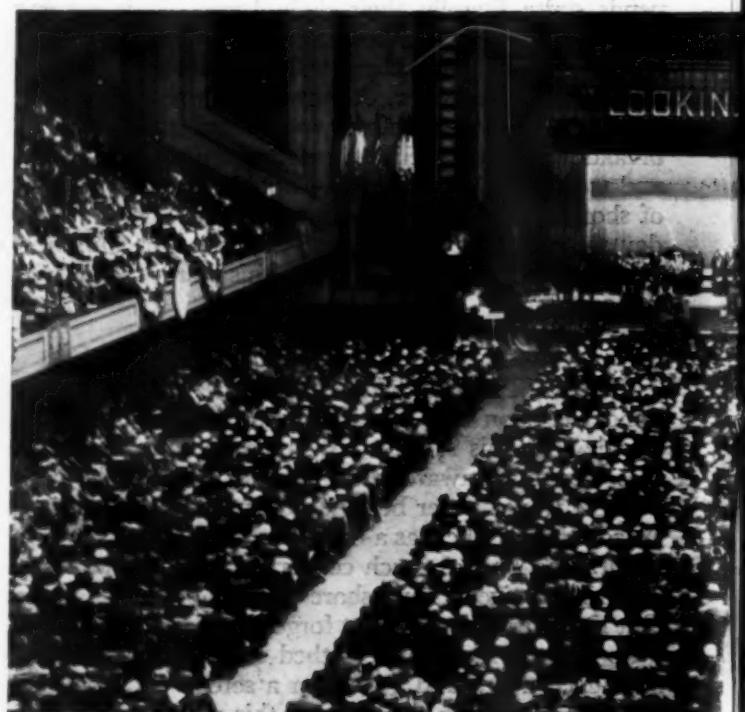
In June, 1956, the General Council at Seattle voted to conduct a national survey for Christian higher education. As a result of this action a national survey commission of fifty-six persons was appointed, and Louis W. Robey, of Marts & Lundy, Inc., was retained to conduct the survey and report the findings. From January through March, 1957, nineteen regional conferences for 1,040 representative leaders were held in order to obtain reactions to the proposal.

BASED on the affirmative findings of the survey, the national survey commission report, adopted at Philadelphia, recommended that a campaign for \$7.5-million be conducted among the churches from January, 1959, to May, 1960. Prior to the church campaign a national executive committee will be appointed; a na-

tional committee of one thousand with state and city leaders will be enlisted; regional staff members will be selected; and special gift solicitation will be under way by June, 1958. Pledges will be paid over a period of thirty-six months. The final report on the campaign will be made to the convention in May, 1960.

RESPONSIBLE for conducting the campaign is a joint administrative committee, representing The Board of Education and Publication, the Council on Missionary Cooperation, and other boards and agencies of the convention. Codirectors are Ronald V. Wells and Edwin H. Tuller, assisted by Louis W. Robey and Herbert C. Richman, of Marts & Lundy, Inc. During the entire campaign period Marts & Lundy, Inc., will give counsel and leadership to the codirectors in raising the Unified Budget (including the two annual offerings) and in conducting the campaign for higher education.

In most state convention and city society areas, the campaigns for the Unified Budget and the Christian Higher Education Challenge will be conducted simultaneously. In other areas, the money will be raised in a



American Baptist Convention in session in Philadelphia shows Ronald V. Wells presenting plans for Christian Higher Education Challenge.



General Secretary Reuben E. Nelson addressing a meeting of the national survey commission in Chicago, Ill.

manner mutually agreed upon through consultation by the codirectors, fund-raising counsel, and the administrative areas concerned.

The campaign proposal suggests that the funds be distributed among four areas of work: \$3-million for schools and colleges; \$2-million for theological education; \$2-million for student work; and \$500,000 for additional scholarship aid.

MANY TIMES during the discussion relating to the campaign the question was raised concerning the nature of a Baptist-related college. What is it? What is the nature of the relationship to the American Baptist Convention?

In answer to these questions, a statement of relationships for Baptist-related colleges has been drawn up and is being presented to the board of trustees of each institution for discussion and action. The statement requests the board of trustees to reaffirm its historic position as related to the American Baptist Convention and to reaffirm its desire to maintain that relationship in the future. The trustees will further agree to cooperate with



National survey commission in session. Executive Secretary Richard Hoiland in second row, fourth from left

The Board of Education and Publication of the American Baptist Convention in maintaining a thoroughly accredited curriculum; in developing a philosophy of Christian higher education; in providing a comprehensive program of religious life and training on the campus as well as in the local church and community; in strengthening a mutually cooperative relationship with the American Baptist Convention through its Board of Education and Publication, state conventions, and city societies.

In order to implement the above, the boards and administrations of the various cooperating colleges are asked if they would be willing to engage in a series of consultations over a period of time in the exploration and development of these relationships. Already a number of our colleges have agreed to the proposals.

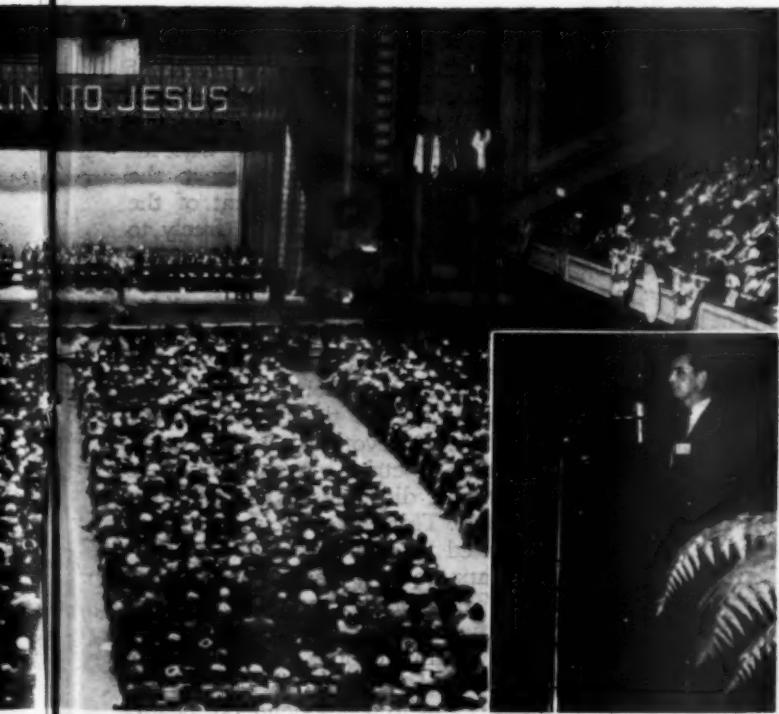
Another survey is being made, in cooperation with institutional, city and state leaders, to determine the needs and the formula for distribution of the funds.

American Baptists have shown an interest at various times in missions, evangelism, worship, and Sunday church schools. However, the history of our denomination shows that we have not always displayed the same eagerness to foster and aid our educational institutions. All too often education has been neglected, not only by the lay members of our churches, but also by our ordained ministers.

In a day when many more of our young people are securing an education, American Baptists can ill afford to neglect the needs of our schools and colleges. The small, independent, church-related college still offers the best opportunity for a liberal-arts training by which a young person may place all knowledge in proper Christian perspective. As Christians, we should be greatly concerned to emphasize the development of the mind as well as the spirit, the head as well as the heart.

AS BAPTISTS, we need a new perspective upon the importance of Christian higher education. This need should spur us to action in the campaign for funds. This is central and important, for by our hearty response we shall help strengthen our ties with our colleges, seminaries, and students.

The opportunity and challenge are before the denomination to vote for or against Christian higher education. A generous subscription toward the \$7.5-million Christian Higher Education Challenge will be an affirmative vote. A vote against, or no vote at all, may be disastrous.



ession Philadelphia, Pa., May 29-June 4. Inset
ns for Christian Higher Education Challenge

Among the Current Books

WHY I AM A BAPTIST. *By Louie D. Newton. Thomas Nelson & Sons. \$2.75.*

Dr. Newton has been pastor of the prominent Druid Hill Baptist Church, Atlanta, Ga., since 1929. He has been active in Southern and world Baptist projects for many years. Earlier he entered the field of religious journalism and taught history at Mercer University. These and other experiences marked him as the man who could speak for Baptists in the "Why I Am—" denominational series. The situations that influenced his life, in becoming a Baptist, are attributed to Christian parents, a Christian home, the Bible, great Christian characters and their writings, the fellowship of Baptists, the Second World War, the faith of a church in his leadership, and the Baptist democratic, evangelistic, and all-inclusive program. Many of the factors, however, that led him to accept Christ and Baptist convictions may be traced back to influences that are the common property of Christians, such as the powerful influence of godly parents and a Christian home.

CHRISTIANITY AND COMMUNICATION. *By F. W. Dillistone. Charles Scribner's Son. \$3.00.*

How does Christianity get its message across? We live in an age when media of communication, undreamed-of a hundred years ago, lend themselves to the propagation of the gospel. This book deals with the use of the printed page, motion-picture films, radio, television, the drama, and the like, in propagating and interpreting the Christian message. But it goes much deeper than this, for it seeks to analyze the two channels of communication which have most significance in the life of mankind: the sense of hearing and the sense of sight. Something is said, too, about the defects of the modern means of communication—the ears that do not hear because they are too frequently bombarded, and the eyes that can look at television and see nothing.

THE CHRISTIAN ETHOS. *By Werner Eler. Muhlenberg Press. \$6.00*

The subtitle of this book is "The Foundations of the Christian Way of Life." It is a pretentious treatise on Christian ethics from the point of view of Continental Lutheran neo-orthodox theology. The author does not have much sympathy with the type of Christianity which seeks to "further the

kingdom of God." He asks, "How can we promote what we have only received; how can we speed up by even one day that which comes toward us?" As regards war and peace, the author admits that non-violence is a possibility, but as with most of the Continentals today, does not seem to have much faith in it.

THE INVINCIBLE CHRIST. *By Massey Mott Heltzel. Abingdon Press. \$2.00.*

The minister of Ginter Park Presbyterian Church, Richmond, Va., includes in this volume thirteen sermons. The first, "The Fascinating Christ," appeared in the *Reader's Digest* under the title "The Central Character of the Centuries." The book is written to show that Christ is today the same vital, revolutionary, all-sufficient, compassionate person he was when he walked this earth in the flesh. Each sermon deals with some aspect of the person and work of Christ, his place in history and his relationship to man.

THE CALL OF THE MINARET. *By Kenneth Cragg. Oxford University Press. \$6.25.*

Approximately the first thirty pages of this volume are concerned with an excellent statement on Islam since 1945. The second section outlines Moslem belief in action in terms of the call of the minaret. "God is most great . . . I bear witness that there is no God except God. I bear witness that Muhammad is the apostle of God. Come ye unto prayer. Come ye unto God. Prayer is a better thing than sleep. Come ye to the best deed. God is most great . . . there is no God except God." The third section is concerned with interreligious relationships between Moslems and Christians. The author pleads for understanding and communication between the great religions of the world. There is a great deal of pleading for this today, but little organization to work it out. Christianity needs both to understand Islam and to interpret itself to the Moslem. There is an interesting discussion of how to present Christianity to Mohammedans, and the patience needed.

SIN AND SALVATION. *By Lesslie Newbigin. The Westminster Press. \$2.00.*

This book was originally published in Tamil for the use of lay workers training people of South India who wished to be Christians. It deals with

what is meant by salvation, what is meant by sin, the situation which sin has produced, the work of the Savior, and how salvation becomes ours. The author is prominent in ecumenical work, and in the past several years has been deputy moderator of the Church of South India.

THE CORE OF THE BIBLE. *By Austin Farrer. Harper & Brothers. Paper, 95 cents.*

Using the King James Version of the Bible, the author has selected and arranged Old Testament passages, from the story of creation on, that furnish a background to the New Testament mind. Since Moses was "the substance of the ancient faith," his words, and references to him, are given a prominent place. The spirit of the after-history of Moses, great foundation of faith is carried on, from Joshua to the New Testament, by selections from the prophets, supported by passages from the Psalms, Ecclesiastes, and other writings that look back and summarize important events and promises. The Gospel of Luke, presented in its entirety, and supported by selections from Matthew, John, Acts, First Corinthians, Galatians, and Revelation, confirms Dr. Farrer's conviction that from the Old Testament events come the background for the New Testament record.

WHEN I BECAME A MAN. *By Theodore P. Ferris. Oxford University Press. \$3.75.*

The aim of these twenty-five sermons is to appeal to the "scores of intelligent, serious-minded people who are keeping away from Christianity because they cannot fit the world of the Bible into the world they see around them." Though Dr. Ferris "parts company" with those who insist on a literalistic approach to the Bible, he is a devout student of the Scriptures and quotes them freely to emphasize his convictions and enlighten his readers. He writes with deep concern for the truth, and for all who seek after it. Jesus is definitely, for him, "the way, the truth, and the life." His attitude toward those who disagree with his theological convictions is that devotion is more important than doctrine. It is devotion to Christ that distinguishes Christ's true followers. Thirteen of the messages are dedicated to an intellectual and spiritual approach to basic Christian beliefs. The sermons that follow weave into the complex pattern of life the personal implications of the eternal purposes of God, until the human mind begins to see evidences of beauty in the silent, mysterious, and sure workings of God.

Radio and Television Department

By FREDERICK L. ESSEX

WHEN SOMEONE asks, "How is the 'Laymen's Hour' going?" I am pleased with the inquiry and, on the other hand, disturbed. Pleased—for it indicates the concern of someone for an American Baptist radio program that has been an effective witness to thousands of listeners in this country and abroad for more than ten years; disturbed—for many times the question reflects ignorance of the multifold activities of the radio and television department of the American Baptist Convention beyond the "Laymen's Hour."

The production of the "Laymen's Hour" has been running smoothly for more than ten years under the competent leadership of two laymen, Waldo F. Tucker and Gilbert G. Brink, of Los Angeles, Calif. While changes have been made in the program occasionally, its dominant ideas originated with these men.

A representative six-man board of directors meets on an average of twice a year to review the program and to determine ways to maintain and improve it. But all credit should be given to those men and others who had the vision and determination years ago to shape a "Laymen's Hour" that reflected the devotion of American Baptist men in Southern California. From its beginning, on a small station in Los Angeles, it has now spread across the country, and beyond our borders to the far reaches of the world with its message of comfort and redemption.

Questions and Answers

How does the radio-TV department work in conjunction with the "Laymen's Hour"?

The executive secretary of the radio-TV department is also the executive secretary of the "Laymen's Hour" board of directors. In addition, two members of the national radio-TV committee are also voting members of the board. Of the funds required annually to produce the program, \$12,000 contributed by the convention through the radio-TV department's budget is only about one-third of the total amount needed. The remainder, for the most part, comes from designated gifts from churches, church groups, and individual contributions.

The radio-TV department has been servicing the thousands of letters sent annually to the program by answering requests for literature, acknowledging

gifts, and preparing and mailing literature about the "Laymen's Hour" to the more than thirteen thousand names on the list. A great amount of correspondence is involved (about 50 per cent of all letters sent from the radio-TV department office relate to the "Laymen's Hour"), including letters of procedure and audition tape recordings mailed to those who are trying to place the program on their local station.

What are some of the other activities of the radio-TV department?

Perhaps best known is the recent production of a TV series featuring Gordon M. Torgersen, pastor of the First Baptist Church, Worcester, Mass. At the convention in Seattle, we were given the directive to produce a series of religious TV programs. After several months, during which we carefully screened many men, Mr. Torgersen was invited to be the American Baptist personality to appear on each program. This television series will be seen on approximately one hundred stations throughout the United States over the forthcoming year. Inasmuch as this number of TV stations is about 20 per cent of all those on the air, "Man to Man" will be scheduled on about one out of every five stations in the nation.

Broadcast Training

Broadcast training is still another area of service. We firmly believe that in the electronic age in which we live, our pastors and laymen should learn more about radio and TV, how to prepare for it, and how to use it. With this in mind, two workshops were planned and conducted last summer

at the Radio-TV Center at Green Lake, Wis., one for beginners and one for those who have had previous experience. Through the assistance of the state and city secretaries, ninety-two nominations were received and more than thirty laymen and pastors attended the workshops. (It is interesting to note that more laymen and women attended the week-long sessions than pastors.)

The National Council of Churches also conducts training workshops and institutes in many areas across the country. Scholarship funds to American Baptists are available for them. Thus, over the year we have helped make possible broadcast training to American Baptists from Seattle to New York, in addition to our own Green Lake workshops.

Baptists on 'Church of the Air'

American Baptist personalities have been placed on many secular and religious programs on the networks. On the C.B.S. "Church of the Air," American Baptists appear on six of the fifty-two Sundays each year. The C.B.S.-TV program "Lamp unto My Feet" featured Alex Fry, executive secretary of American Baptist Men, and Jitsuo Morikawa, director of evangelism of the American Baptist Home Mission Societies, within the past year. A session at the Philadelphia convention on June 2, was broadcast so that the delegates and visitors saw our activities come to life. This program, carried on seventy stations of the network, marked the first time C.B.S. put on the program away from the New York studio.

Special arrangements were made for radio and TV coverage of the Philadelphia convention, and more than fifty local programs featured American Baptists. The department also prepared a highlight recording of the convention proceedings that was made available for sale recently. Other activities include working closely with different agencies of the convention, such as the American Baptist Home and Foreign Mission Societies and the Baptist Jubilee Advance committee.

We work closely with the Broadcasting and Film Commission of the National Council of Churches. Lois J. Anderson, assistant secretary of the radio-TV department, is a member of the promotion committee, the radio committee, and the broadcast training committee. This year she edited the third edition of *How You Can Broadcast Religion*, the training manual of the Broadcasting and Film Commission. I am a member of the "Frontiers of Faith" (N.B.C.) committee, the "Look Up and Live" (C.B.S.) committee, and the C.B.S. "Church of the Air" board of consultants. I also serve



Scene in C.B.S. 'Lamp unto My Feet' produced at Philadelphia convention

on the TV committee, research committee, and I am chairman of the special-events committee, as well as a vice-chairman of the Broadcasting and Film Commission.

A Story to Tell

Chapters could be written on why radio and TV should be used, but limited space prevents both a detailed listing of persons and objectives at this time. It is important to remember that these media can do only one thing—convey an idea to the minds of men. Radio and TV are proving to be the most influential means of communication of this century, for a basic reason—they combine sight and sound, the human voice and human personality. Now people are reached every hour of every day in a personal way. They are being cajoled, humored, talked to, talked at, pleaded with, and admonished. Millions of dollars are spent by advertisers simply to try and make an impression upon the mind of the listener. The struggle to influence, the conflicting claims, and the beguiling persuasiveness of convincing announcers are recognized as part of the American radio-TV scene.

But is it not true that we have the story to tell? As American Baptists and other denominations plan programs for the different segments of the audience who watch and listen to radio and television, we come to realize that no longer is it our option to use radio and TV to spread the gospel; it is an unavoidable responsibility. Many concur with our conjecture that Jesus would have used radio and television. Certainly Paul would have used them. We cannot do less.

A Book of Remembrance

The 1958 edition of *A Book of Remembrance* is the most up-to-date American Baptist Convention fact-book available. While new in many ways, it still retains several of the familiar features which have endeared it to thousands of readers through the years. New members of the church will find it invaluable in acquainting them with the work of the convention both at home and abroad. Pastors, city, state, and national officers of the denomination will welcome its enlarged directory. Laymen, women, and youth will find it an excellent source for program material.

The book has been revised according to the wishes of its readers and to meet their needs. It belongs in every American Baptist church and every American Baptist home. Order your copies now from your state convention office, your Baptist book store, or write to the Department of Literature, 152 Madison Ave., New York 16, N. Y.

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Trees

On the Compound of the American Baptist Mission Girls' Schools, Nellore, South India

By DOROTHY E. WILEY

He shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Psalm 1:13.

COME WITH ME while I show you some of the trees growing on our compound. It is a curious thing that, even though much of the land may be hot and arid in our part of India, wherever there is a settlement of even a few homes there will be trees planted; and from a distance or from the air one can rarely see the dwellings for the protective and sustaining covering of the trees. Go to the western side of our Nellore irrigation tank, which is thirteen miles in circumference, and look back toward the city of nearly one hundred thousand souls, and what does one see? The temple tower, a few white buildings—and trees.

Palm Tree

First, let us examine the palm tree, for every single part of it is useful to man: the shoot and fruit and sap as food, the trunk and leaves as parts of humble dwellings, the fibers as rope and utensils for alleviating the work of life.

She [wisdom] is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.—Proverbs 3:18.

Our palm trees are as our two schools—every bit useful. The Emilie S. Coles Memorial Training School, with its model elementary section, prepared thirty-two young women to go out to teach in any grades up through the junior high-school level, because they themselves had studied through high school; and twenty-nine eighth-grade graduates formed the last graduating class prepared to teach through the fifth-grade level. The latter was our fifty-sixth such class, and while we welcome the raising of standards, which make this level of training cease to exist, we are glad that our years of educational service in India have produced so many teachers for village schools.

A girl can begin her education in the kindergarten of the model school

and then cross a bit of the compound to attend, along with nearly five hundred of her sisters, the junior and senior high-school courses in the Girls' High School and then return to the Training School for her professional training, having had the tutelage of thirty teachers.

Rain Tree

... the Lord made God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.—Genesis 2:9.

That dark-green-leaved tree, with the wide-spreading boughs giving thick shade, is the rain tree. We have shelter from rain or sun beneath its protective branches. We joy in its pincushiony pink blossoms, and we watch its leaves to foretell the weather by the way the leaves turn, and the time of day by the leaves drooping and holding themselves together at dusk.

Just so, rules and regulations are shelters in times of storm and stress, guides and stays along the way to productive and intelligent Christian Indian citizenship, whether they be the ethics and ideals learned in Bible study or moral instruction classes, or the seemingly increasing regulations by the government education department, the standardizing agency for each state.

We as Christian educators have the challenge not only to cooperate, but to experiment and lead in adjusting and working out the new, more practical educational system of modern India, based on greater dignity of labor and the needs of men to build a nation and make a living. Ideals may become tangible and practicable through the proper living out of rules and regulations.

Margosa Tree

Blessed are they that do his commandments, that they may have right to the tree of life, . . .—Revelation 22:14.

Those that transgress have to be punished in order that they shall grow, and, lo, the tree of discipline with the

taste of bitterness and astringency! The margosa tree has pretty yellow blooms, medium-green leaves, crooked boughs, and such bitter wood that the devilishly destructive termites will not eat it. The small twigs are astringent to the taste, and when peeled and feathered out as a brush provide excellent and popular disposable toothbrushes.

Just so does discipline clean up life, but it is hard to administer and hard to take, whether by little girls who run away from school because they are homesick or spoiled, or by adults who restrict themselves that others may grow well.

Tamarind Tree

The fruit of the righteous is a tree of life; and he that winneth souls is wise.—Proverbs 11:30.

Those beautifully shaped full trees, with the tiny leaves and the long pods hanging down, are the tamarind trees, whose fruit is soaked and removed from the seed for use in foods much as we use vinegar. Our girls vie with each other to pick up the pods that fall down, so that they can suck the sour pulp off the seeds.

We had to pay extra to the woodcutters to fell two such trees; for the wood is so very hard. But we had to clear the land for the new hostel, so that our hundred high-school boarding girls might have more than the eight-square-feet-per-girl of hostel space of the last many years. And I thought how like the tamarind is the Christian program, the truly Christian way of life. The hardness of it, the fineness of its truth and honesty, challenges and attracts and makes effort worth while, giving savor to life.

Silk Cotton Tree

... he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.—Hosea 14:5-6.

Those tall stately trees over there with branches coming out at right angles to the trunk—the giant ones—are the silk cotton trees bearing bright red flowers at the beginning of the hot season before the leaves come out. The lesser ones, with the long narrow leaves used for bedecking doorways and rooms for festive occasions, are asoka trees. But look closely. They have no tap roots, but thick long roots reaching out from the base of the trees in all directions to hold them upright.

Even so is our relationship to the Christian community of India, to the union institutions and the educational bodies as supporting roots, holding us upright and giving us strength to stand against the buffeting winds of

chance and change, against the prickings and cuttings of undue criticism and lower standards of action. Alice Veeraswamy, headmistress of the Girls' High School, served on the women's work committee of the India National Council of Churches, and I am on the mission board of education, the education committee of the state Christian council, and the executive committee of the Christian Educational Council of South India.

Flowering Trees

... every good tree bringeth forth good fruit. ... the tree is known by his fruit.—Matthew 7:17; 12:33.

Those brilliant flowering trees—the red-gold mohura, the golden showers, the purple bauhinia—remind me of the bright-colored saris worn by our old students when they return at each annual Old Students' Day of each school. We meet again and talk with those who have gone out to be teachers, doctors, nurses, lawyers, housewives, and mothers, building the India that is today and the motherland that is to be. And our hearts are warm with pride and joy in our girls who have become women. We know that our work and our disappointments and

our tears and our prayers have been worth while.

Banyan Tree

And right in the center of our compound, between the schools and the house, is our wonderful banyan tree, with its widespread branches and its aerial roots hanging down to form another trunk after touching the ground. I am reminded of the women's evangelistic group, which meets monthly and seeks to encourage lay leadership in village areas, and which recently held a week-end retreat for thirty-one women from half as many villages.

I am reminded, too, of the spread of education by our girls who have caught the vision and in turn established schools—of the thousand-and-one ways in which those of us who have given to those who have not—in the name of our Lord—who gave his Son for us, and of Christ our Lord, who gave his life for us—that we all might have life and have it more abundantly.

The Spirit of the Lord is upon me; ... that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.—Isaiah 61:1-3.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

A Christmas Party

By RACHEL DAVIS DUBOIS

THE NEIGHBORS gathered slowly in the church parlor—only they were not really neighbors. They just happened to live near each other. Some were nodding acquaintances; some had often passed the time of day. A few were really friends, mainly because they went to the church in which they were now gathered. It was the adult class members of the church who had done the inviting.

"We're going to have a party in the church next week. It will be a different kind of party from any that you've seen, and it will be fun, too, and there'll be free refreshments."

"It would be nice to invite the new D.P. family down the street, only they can't speak English."

"But their twin daughters can, for I have them in school. Do invite them."

"What about Mr. and Mrs. Cohen in the next block? I feel sorry for them at Christmas time, no big doings like we have."

"But do you suppose they'd come to a party in our church parlor?"

"I don't see why not. It's a party, not a religious occasion."

Guests Arrive

And so they came, about fifty people, mostly grownups of different ages, but a few youngsters and teen-agers. It was early December. Some branches of greens were on the piano, and in their midst was a tall white candle. There was also a low brass candelabra, with eight small orange-colored candles in a row and one atop them in the center. No one noticed these but Mr. and Mrs. Cohen, and they were too surprised and polite to comment.

A name game, which always breaks the ice, succeeded in getting the party started. When it seemed that all had arrived the leader said, casually, "There's another game which is good fun and will help us to become better acquainted. Shall we try it? It's a way of sharing personal experiences about

some chosen topic. Since December is a very special month, let's tell each other what we used to look forward to in December when we were the age of the youngest one here."

Many States and Countries

"How old are you twin girls? Ten? Fine! Then let's all be ten-year-olds. Where were we at ten? That will be interesting to know. Take me, for instance. I was growing up on a farm in New Jersey. Where were you?" she asked the person on her right.

Quickly the geographical picture took shape, place by place. There were people present who had been born in seven different states throughout our country and from four other countries—Austria, Puerto Rico, England, and the Ukraine—although most of them had grown up right in the neighborhood of this church in Rochester.

The newest comers, who had not yet learned to speak English were those, from Ukraine. Their twin daughters were asked to sit on each side of the parents to whisper a running translation of all that was being said. Then when the parents wished to talk, the girls would give the translation.

"Another person's memories will remind us of our own, and I'll know by the expression on your face or the wave of your hand that you want to come next," the leader said. "And if any memory suggests a song, call it out. If we know it we'll sing it together."

"What did we like most about early December?" She gave her own memory first.

"I remember the time I went skating with my brother. As he was pushing me on a sled, the ice broke and in we went. The water wasn't deep, but sitting on the sled I went in up to my neck. I haven't liked cold showers since then."

Candles of memory began to light up the faces around the group, and experiences of childhood rushed up to find expression.

"I met my husband at a skating party. Our skating together was just like dancing. I remember how clear and crisp it was that night, but that was fifty years ago!"

Three Kings Day

"The person sitting next to me sang in a different language. What was it?"

"Spanish. I grew up in Puerto Rico and we sang it, too, though we didn't have any snow or sleds."

"Oh, how interesting! Your childhood in a tropical country wasn't really so different from ours after all!"

"Yes and no. We don't get our Christmas presents in the same way you do. For us, Christmas itself is a

very religious holiday, and so we go to church on Christmas Day. We get our presents on January 6—Three Kings Day.

"Instead of Santa, it's a camel that brings the gifts, because the Wise Men rode camels as they went to present their gifts to the Babe. And if we are good children and put some grass under the bed for the camel to eat, he will bring gifts for us. Once I couldn't find any grass, but my brother did. I was so afraid I wouldn't get any gifts that I couldn't sleep. So I got up in the dark and took some of my brother's grass, and then I prayed for forgiveness. Anyhow, next morning the gifts were there!"

"The Three Kings song will mean more to us now that you've shared that experience with us. Let's sing it."

Then little Olga, one of the twins, said that her father wanted to tell the group about the gift he did not get.

"What was it?" the leader asked.

"A pair of Russian boots made with green and brown leather," Olga translated.

"All of us must have memories of gifts we didn't get. What were they?"

"Mine was a pony!" "Mine a bicycle!" "Mine a violin!" So vivid were the memories that it seemed they had all been piled up in the center of the circle.

Hanauka

The leader then spoke again. "What about the way Jewish children get presents, even though they don't celebrate Christmas? Is there anyone here who celebrates Hanauka?" She did not look straight at Mr. and Mrs. Cohen, but hoped they would speak up. "Here are the Hanauka candles," she said, calling attention to the orange-colored ones.

"Isn't it interesting how all peoples use candles in some way at this time of the year? Folklore students tell us that the use of candles at this season goes back to our dawn-age ancestors. They used to huddle together in their caves when they saw the darkness come earlier every day. They were afraid that the sun might not return, and so they lighted bonfires to help cheer up the sun and bring it back. When they finally noticed it was beginning to return, around the time we now call the winter solstice, they had a great and joyous celebration.

"Now, our various religions celebrate their great events at this season. What about the Jewish celebration of Hanauka?"

By this time both Mr. and Mrs. Cohen began to tell about the heroic struggles of the Maccabees. "Hanauka celebrates a great victory in our history. About one hundred and fifty years before the birth of Jesus, the

Syrians conquered all the surrounding countries and tried to wipe out the Hebrew culture and religion. Many Jews had given up the struggle against the powerful Syrians, but a small band called the Maccabees kept on fighting until they finally won a victory and restored the Temple."

"Then we could say that it was the first struggle for the freedom of religion?"

"Yes, and we are taught to remember that the Maccabees won that struggle because of their complete faith in God. Our Hanauka song brings this out. It is called 'Rock of Ages'."

"But how did you get your presents when you were little, and how did you feel around Hanauka time?"

"Very much as you do at Christmas. We could hardly wait for it. But Hanauka is a moving holiday, not always on the same date, as Christmas is. Sometimes it comes early in December. Not all Jewish families give presents the same way. We have a special family dinner on each of the eight nights during which Hanauka is celebrated, and a candle is lighted."

"But why is one candle higher than the others?"

"Oh, that's the Shammas, or servant—he who is greatest must serve the least—so we light the eight low candles by that tall one."

Christmas Lights

"That reminds us of what Jesus said, 'If any one would be first, he must be last of all and servant of all.' Jesus grew up in a Jewish home and as a boy took part in lighting the candles."

"Now it's time to bring our group conversation to a close. Perhaps we could put out the top lights and have Mrs. Cohen light the Hanauka candles while she chants the Hebrew words used at the lighting. We can all sing the Jewish 'Rock of Ages' and then someone else may light this tall white candle for Christmas while we all sing 'Silent Night.'"

Silently, Mary walked with dignity across the circle to the soft rhythms of "Silent Night." As she returned to her seat, wrapped in the magic of the moment, she seemed the embodiment of humanity's eternal need, as well as its fulfillment.

"Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

While all were in this quiet mood, the pastor summarized the evening's conversation in this way: "I guess we are all happy at this time of year because we have faith that light will win over darkness, right over might, and love over hate."

MISSIONARY AND STEWARDSHIP EDUCATION

Church Loyalty Month

NOVEMBER is a time when the church may find a number of ways to express its loyalty. It is a logical time to emphasize Christian stewardship.

The church that takes its stewardship education seriously will have made a study of benevolence giving with a view to introducing a system of giving that challenges each person to give every week to both the church's local expenses and to missions. On the basis of such a study, the committee should be ready to make recommendations to the church. These recommendations will need interpretation and the support and action of the church.

Plans will then need to be made to interpret the new plan to the Sunday church school and the church during December. The duplex-envelope system is recommended. Envelopes may be ordered from the nearest American Baptist Publication Society book store for use by January 5.

In the event that the church has already made a study of benevolence giving, and instituted some plan for training in regular giving, then it may be desirable to consider a time-and-talent enlistment. Make a list of the jobs that need to be done in the life of the church. List these and the estimated hours each will take weekly, or for the whole job if it is short term. Think of all kinds of jobs—clerical, rebuilding and repairs, painting, singing, teaching, bookkeeping, book-binding, cataloguing, mimeographing, and so forth. Then, list people by ability, training, and experience. Matching the person to the job can be a tremendous experience in fellowship and the deepening of commitment.

Another possibility would be a tithing project. For this, consult the article in these columns last month and write to the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa., for materials and suggestions.

Bible Study Month

December is Bible Study Month among the twelve annual monthly emphases of the Standard of Achievement. Many churches will plan to observe this emphasis by the celebration of Bible Week with the use of the recommended readings of the American Bible Society from Thanksgiving through Christmas (and to the end of December, if desired).

This would, therefore, be an excellent time for a church to promote the

reading of the recommended Bible Book-of-the-Month. In order to assist in doing this, the Bible-Book-of-the-Month bookmark will be published with a January-through-December listing. The bookmarks will be available from the American Baptist Publication Society book stores by December 1. The chairman of missionary and stewardship education should order these bookmarks in quantities for distribution to the church members during the month of December.

It is well to recall that the Bible-Book-of-the-Month plan encourages the reading of a Bible book at a sitting or consecutively in as short a time as is practical. The value of this is that the reader gets a perspective of the writing not achieved by piecemeal reading. This reading of the Bible is not intended to compete with, or to take the place of, other Bible reading, but to supplement it. Nearly a hundred thousand bookmarks are sold each year. Added to this figure is the use of the Bible book listing in this column each month and in many state papers. This is one indication of the wide and popular reading of these books.

Beginning in the January issue of *Missions* there will also be a thumbnail-sketch of the Bible book (or books, if brief) of that month. The bookmarks are available at two for one cent in quantities of twenty or more. Your nearest American Baptist book store can serve you.

Marks of a Good Program

How may the program of missionary education be measured? It may be that the worker in missionary education has worked for months and even longer to get something done. Sometimes the course has been up and at other times it has been down. Sometimes we have not been in a position to evaluate it. Perhaps the following measuring stick will help to determine the adequacy of a church's program:

Questions

1. Are all available avenues of missionary education in the church being used? The leaflet "Missionary and

The Bible	
NOVEMBER	1, 2 Peter, Jude
DECEMBER	Matthew
JANUARY	Acts

Book of the Month

"Stewardship Education at a Glance" lists the eight goals or standards by which a church may measure its comprehensiveness and the variety of its missionary challenge. A church might check on the number of goals in which it is achieving the standard.

2. Is the program which is provided a balanced one? Does it cover home and foreign missions? Does it give the members an idea of the extent of our Baptist responsibility and of all Christian work?

3. Are all ages being reached equally? What specifically is being done to reach young people? And all the adults? Children as well as the other church groups? Are there any neglected people in the church's membership?

4. Does the program make it possible to challenge men and boys as well as the women and girls?

5. Does the church reach more people with its program of missionary education than it did last year? If one-half of the women were reached last year, will two-thirds be reached this year?

Evaluation

Questions like these may well be on the agenda of the committee on missionary and stewardship education at one of its meetings. A report should be given to the church with some ideas about how the situation may be improved.

It will not be enough to ask about the program, its comprehensiveness, and balance, and so forth. There should be some evaluation of the output. A good program will show in the results. These may be recognized in several ways.

There should be a worldwide interest and sympathy. This is the very opposite of the provincial mood which is interested in nothing beyond its own walls and the local community. Albert W. Beaven, once a president of the American (then Northern) Baptist Convention, said, "The glory of the local church is that it is not local." How far flung are the interests and the sympathies of our home church?

We will recognize sacrificial financial support of the missionary enterprise. A goal toward which many churches aspire is to give as much to others as is spent in its own program. There is no rule for this, but there should be evidence of a growing responsibility and generosity.

Are there young people going from our ranks into the ministry and into the worldwide mission service? This is possibly the acid test. The congregation that is truly mission-minded will not be long content with missions by proxy. It must have its own flesh and blood on the missionary frontier.

Certificate of Achievement Churches Recognized

The churches listed in the right-hand column are being recognized by the new Certificate of Achievement in missionary and stewardship education.

	CHURCHES IN AREA	CHURCHES RECOGNIZED
Ariz.	31	9
N. Calif.	117	34
S. F. Bay Cities	75	12
S. Calif.	259	39
Colo.	80	15
Conn.	129	15
Idaho	41	14
Ill.	271	65
Ind.	427	68
Iowa	170	36
Kans.	282	65
Maine	322	12
Mass.	300	43
Mich.	156	39
Detroit	50	19
Minn.	50	7
Mont.	34	7
Nebr.	86	24
N. J.	235	13
N. Y.	518	79
Buffalo	33	8
N. Dak.	28	4
Ohio	255	63
Cleveland	33	8
Pa.	451	39
Pittsburgh	71	9
R. I.	99	10
S. Dak.	51	36
Vt.	85	11
Wash.	150	45
W. Va.	702	41
Wyo.	26	12
<i>Totals</i>	<i>5,617</i>	<i>901</i>

'Let's Think About Money'

After first helping the reader to understand why an increased income brings neither contentment nor freedom from financial worries, the author discusses earning, spending, giving, investing, and saving in the light of Christian principles.

In a particularly striking section of the book, Mr. Cowling explodes the notion that giving to the church is the extent of a Christian's responsibility as a steward. He demonstrates that all decisions concerning money fall under the heading of stewardship. "The man who tries to be a good steward acts by a principle. . . . He seeks constantly to do the greatest possible good with what is in hand." In other words, not just the five or ten cents he gives away, but how he spends the other ninety cents.

Let's Think About Money, by Ellis Cowling, Abingdon Press, may be purchased from your nearest American Baptist Publication Society book store for 75 cents.

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

Are Children Included in School of Missions?

DURING THESE fall months, the committee on missionary and stewardship education is probably planning for the church's graded church school of missions. Primary and junior boys and girls should have opportunity for a special study time planned within the framework of the graded church school of missions.

It may be that the boys and girls will meet at some time other than that planned for young people and adults. For instance, in some churches, the ideal time for the children's classes is immediately after school during the week. In other churches, an early Sunday evening time seems to be preferred.

Now is the time to set the dates and plan the schedule. If your school of missions is to be held during January and February, begin to publicize dates in November and December.

Home-Mission Study

The suggested theme for this year is the home-mission study, "Christ, the Church, and Race." The following materials should be made available to each primary and junior teacher as preparation begins:

PRIMARY—*The Apple Tree House* and teacher's guide.

JUNIOR—*The Swimming Pool* and teacher's guide.

BAPTIST BOOK—*Making New Friends: In Japan, In the United States*.

PICTURE ALBUM—*World Friends: Friends at Home*.

PICTURE MAP of the United States.

FILMSTRIP—*Our World of Happy Differences*. Rental, \$2.50.

Seeking to Be Christian in Race Relations. By Benjamin E. Mays.

Racial Integration in the Church. Department of Christian Friendliness.

The Whole World Singing. By Edith Lovell Thomas.

Here's How and When. By Armilda B. Keiser.

Children's Games from Many Lands. By Nina Millen.

All these study materials may be purchased from your nearest American Baptist book store.

Growing as World Friends

In this day of increasing opportunity for world understanding through the use of the vast network of communications, we in the church program have an increasing responsibility for educating boys and girls in a growing understanding of, and participation in, the worldwide work of American Baptists.

The new filmstrip *Growing as World Friends* will help teachers to understand the wide implications of a total program of missionary education for children.

The filmstrip can also be used profitably with parents who are concerned about expanding the understanding of their boys and girls as they begin to



A scene from 'Growing as World Friends,' a new filmstrip giving the wide implications of a program of missionary education for children

be a part of the Christian fellowship in the church.

This filmstrip, in color, with reading script, may be rented from your nearest Baptist Film Library for \$2.50.

Surprise!

A new leaflet on stewardship education for children is "Surprise!" Use this with primary and junior boys and girls, and after using it urge them to take it home. Suggest they share it with their parents and place it where they are constantly reminded of its message.

"Surprise!" contains a story that tells how one family fills their offering envelopes together, and how this experience becomes more meaningful in the lives of the children in the family.

If a church school is preparing to introduce the use of offering envelopes, this leaflet, sent with a letter addressed to parents and boys and girls, would be one educational step in understanding the use of envelopes.

This leaflet may be obtained from the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa. One hundred copies for \$2, or single copies at two cents each.

New Stewardship Material

November is Church Loyalty Month for all workers and teachers in the field of Christian education. The specific goal that the committee on missionary and stewardship will be working on during the month of November, is "Practicing Christian Stewardship." In the church handbook, *This We Can Do in Missionary and*



We were fixing our church envelopes at breakfast one Sunday morning—Dad, Mom, Trudy, Ken (your truly) and little John. Trudy and I had brought some of our own cash to put with what Dad and Mom would give us out of the family budget. Little John hasn't earned any yet. He puts his share into an envelope, though, and sticks the flap.

"Well, come on with the surprise," Trudy said. "We're ready."

"Ready, ready!" shouted little John, beating on the table with a spoon.

"Look," said Dad. He handed out the coins to us and showed us how much he had written on the check from him and Mom.

A very helpful leaflet on stewardship education for boys and girls

November, 1957

Stewardship Education, on page 9, some possible activities are outlined for the month related to this emphasis.

One of the suggested activities is the introduction of duplex offering envelopes for children. We believe this presents a good educational approach

to the use of envelopes by every boy and girl in the primary and junior departments. Through the use of envelopes, boys and girls are helped each week to think about, not only the needs of their own church, but also the individuals participating in the worldwide work of the church.

As children fill both sides of each envelope throughout the year, they become regular, weekly givers. This weekly recognition of obligation and responsibility is good education. No longer do children contribute only when they come. With duplex offering envelopes, boys and girls fill them week-by-week, and bring all the envelopes when they return after an absence. This is not conjecture, but a fact. Churches that have instituted the use of children's offering envelopes have substantiated it in their reports.

These weekly offering envelopes are boxed attractively with a year's supply in each box. They are not dated, but do indicate the month and the Sunday within the month.

Boxed envelopes are available from your nearest American Baptist bookstore at 20 cents a box.

Order materials from the American Baptist Publication Society, 1703 Chestnut St., Philadelphia 3, Pa.



A suggested activity is the introduction of duplex offering envelopes. Cost is only 20 cents a box

CHRISTIAN WORLD OUTREACH—*The B.Y.F.*

Baptist Education Centers

WE WISH to introduce to you the Chicago Baptist Institute, another one of our Baptist education centers. It has contributed richly to the improvement of religious nurture among the Baptists of Illinois and neighboring states of Indiana, Wisconsin, and Michigan during nearly two decades of successful operation.

It has fulfilled, in a unique way, its stated purpose of providing Christian training for professional and lay workers of the churches.

During the past year, the institute served an average of 220 students a quarter for three terms—from three hundred churches. The work of the institute is divided into four departments, namely: leadership education, missions, seminary, and the graduate department. Special classes are provided free of charge for students who have not completed elementary studies.

A broad curriculum of thirty-nine courses provides training opportunities with an interracial faculty of twenty-four instructors. Robert C. Wallace is the executive dean.

Fever-Heart

Looking for variety in your meeting? Here is a one-act play on Japan, by Raymond P. Jennings. It can be used for your Sunday evening meeting, followed by a discussion. This play can be purchased at your nearest American Baptist book store.

A Candy Bag's Story

Who would ever think a "used Christmas card" could at last come to such a glorious ending? Here I was, stuffed into a crammed box for a long overseas journey, and then stored in a missionary's storeroom—wondering, "Why this long journey and long waiting?" When I heard a request for used cards from the student teachers in the kindergarten training school at Shokei, Sendai, all at once I knew I was important and needed. Then skilled hands with bits of red yarn buttonhole-stitched me into as pretty a candy bag as you ever saw. Then I was carried by loving hands out to Ono Machi on a very cold bus with many like me—120 to be exact.

After we arrived at the primary school, where there had never been a Christmas program before, I was filled

with bits of nice hard candy, and at the proper time two chubby hands received me with great joy. I made one of the 120 little children happy, as the other 119 bags made the other 119 children happy.

That was a wonderful program. The children, who owned us now, sang many songs they had learned this summer with one new one for Christmas, and then they listened to the flannelgraph stories which the teachers told in story and song. It was beautiful. Then the mayor of the town, the principal of the school, and the chairman of the board of education made speeches. They told the children how very fortunate they were to have teachers come out from Sendai to their village with a Christmas program. The mothers of all the children had come, too, to hear and see, and they were so happy that they gave all the children little tangerines to eat with the candies which we carried.

Then there were other pretty used cards which the teachers gave out for the children to carry home to their families. But we candy bags, made of used cards, were truly happy that day. My story would suggest that you friends in America keep sending used cards of all kinds, both gay and serious, for there is a wide variety of uses to which pretty cards are put.

VIDA POST

Fellowship Guild

Illinois Guild Has Filipino Dinner

A Filipino dinner was served to the Baptist Fellowship Guild girls at the parsonage of the First Baptist Church, Chrisman, Ill., with Mrs. F. E. Pyle hostess.

The mission study for the year, "Southeast Asia," was carried out throughout the evening in the decora-



Guild girls, First Baptist Church, Chrisman, Ill., at Filipino dinner

tions, the meal, and the dress of all guests present.

Guests were dressed in white blouses, brightly full-gathered skirts, and with flowers in their hair. As the guests arrived they were presented with leis and were seated at tables decorated in keeping with the theme. The tables had a centerpiece of yellow mums, and were set with brightly colored dishes and table mats of green banana leaves.

A three-course meal was served, consisting of *rystafel* (appetizer), *valinciana* (main dish), *gado* (salad), *flan* (dessert), and fortune cookies. Favors were Oriental umbrellas and individual books giving information on the study theme.

The regular meeting followed the dinner with Patricia Trout, chairman, presiding. A business session was held. The program, by Ann Garner, was based on the book *Day After Tomorrow. The Love Gift* was taken by Betty Martin, chairman.

Letters of cheer were written by each one present to a ten-year-old girl who is a patient in Shriners Hospital, St. Louis, Mo.

The meeting was closed with prayer by Ann Sanders, the Fellowship Guild counselor. Twelve guild girls were present, and guests were Mrs. Owen Houl, association Fellowship Guild counselor, and Mrs. Eugent Lunger.

To Pray Together

Do you know how the Fellowship Guild embarked on its program of "Prayer Partners"? The thrilling story was told in an issue of *Young People* story paper. For a reprint of this story, write to your state guild counselor or the National B.Y.F. office. The price is one hundred for two dollars.

New Castle Guilds Hold House Party

During the last week of June, the three chapters of the Indiana Fellowship Guild held their house party. The pastor's wife, Mrs. R. E. Pavay, was hostess at the church parsonage. The party was in two sections—on Tuesday night the junior-high Mary Martha chapter, and on Thursday night the senior-high Doris Terry chapter and the Alma Noble chapter. The program was identical and was full of surprises. The theme of the party was "Treasures"; and periods of entertainment, study, and worship were conducted with the general theme in mind.

At seven o'clock the girls gathered in the living room in front of the fireplace. The open Bible on the mantle was the attraction of the worship center. On the large mirror, above the mantle, was a replica of a treasure



Lydia Anderson guild girls, Galilee Baptist Church, Des Moines, Iowa, meet with woman's mission council

chest, under which was the verse "Where your treasure is, there will your heart be also."

The guild colors and the guild flower were used. A varied program was arranged for the evening. Mrs. T. L. Hendricks told of the mission work in India, and Mrs. Maurice Devening gave an illustrated lecture on the work of the Baptist missionaries in the Belgian Congo. Mrs. William Caldwell brought greetings from the women of the church.

One of the highlights of the evening was the informal buzz session held after the girls were ready for bed. Just before midnight, everyone went upstairs and out on the open porch under the stars, where Mrs. Richard Hamilton conducted devotions. A beautiful Japanese setting was arranged and the service was very impressive.

When morning came, breakfast was served at one long table, centered with white roses. Mrs. Richard Catt presented very impressive devotions while the girls were at the table.

Books on Japan

Ten Against the Storm. By Marianna Nugent and Norman Young Prichard. Cloth, \$2.50; paper, \$1.25. This book tells the high points in the story of Protestant work in Japan over nearly a hundred years. The story is told through an introduction, brief biographies of ten leading Japanese Christians, and a chapter on the present and future.

Youth Guide on Japan. By Marianna Nugent Prichard. 50 cents. This guide indicates points at which seniors might become aware of the Christian mission in Japan through a variety of program activities.

Fun and Festival from Japan. By Alice Gwinn and Esther Hibbard. 50 cents.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Baptists at the State House

By ELIZABETH MILLER

DURING FEBRUARY, each year, a group of one hundred or more Massachusetts Baptists descend upon the Massachusetts State House to learn about their state government and to see how they can make their opinions, as Christian citizens, count.

There are always those for whom the visit to the Capitol is a new experience, and they feel suddenly very close to American history as they realize that this building dates back to shortly after the Revolution. Paul Revere, himself, dragged the cornerstone up to its place and John Hancock laid it. A thrill runs through the group as each member realizes that these halls have known so many of the great figures of our American saga. The biggest thrill of all comes, however, when they discover that even today their personal opinion is important to their state legislators, and can help to shape the history of Massachusetts as it unfolds in our time.

Seminar Opens

As the seminar opens, the group settles down to its day's work, and begins to see their state government at work and to hear about it. The members of the group who are there for the first time always attend a session of a hearing. In Massachusetts, a public hearing is held on almost every bill that comes before the legislature. It is at such a hearing that any citizen may express his or her opinion for or against the measure and give the reasons to support his point of view.

Bill on Liquor Question

Not too long ago, at one of these annual visits, the group discovered for themselves the power of their opinion at a hearing. On this particular day it happened that a bill was being heard to allow the selling of liquor over bars and counters on Sunday. Most of the seminar group drifted into that hearing and filled the room to overflowing. As they listened they felt that they must record themselves against the bill, and passing a sheet of paper along they signed in opposition. Several representatives of the liquor industry were there to testify, but after they saw the group they made a hasty

retreat and only one bothered to speak. The seminar members did not say a word orally, but their presence spoke volumes. The bill was defeated.

Advanced seminar members stay in a separate group during part of the morning hour and dig a bit further into some specialized areas. Discussions of techniques, followed by questions, help them to bring the challenge of Christian citizenship before their home churches.

Briefing Session

One of the most valuable parts of the day is the briefing session given by leaders in various fields of Christian concern, as they describe the bills that are being considered by the legislature that year. These may include discussions of bills on education, crime, delinquency, prisons, gambling, civil liberties, alcohol, Sunday laws, mental illness, and racial discrimination. The leaders of these sessions are not legislators, but are experts in legislation in these fields. They can bring to the group a realistic appraisal of the bills.

The lunch hour and the afternoon periods bring a succession of legislators and public officials before the seminar. The governor, lieutenant governor, attorney general, and leaders of majority and minority parties, as well as various senators and representatives, have brought their concerns

at one time or another to the group. Time for questions helps the seminar members to pin point the positions of the legislators.

Senate and House

Each year the entire group goes to the Senate and the House of Representatives to be formally presented to these bodies. The purpose is not just to give satisfaction to the group. Many who have been there before might prefer to spend their time doing other things, but it is important that the members of the legislature know that the seminar is there, and realize that Baptists are concerned with developing an intelligent interest in our state Government. For the same reason all members of the group wear badges identifying them with the Baptist seminar in order that people may know who they are as they go through the corridors of the State House.

It was originally intended that the seminar should be held only every other year, but at the request of those attending, and also of the political leaders speaking to the group, it developed into an annual affair. The church members feel the need for education and the legislators feel the need of the support of Christian citizens who seek to stand for the thing that is right. The legislators have many pressures upon them and many times they feel that they are standing alone against dangerous odds on matters that concern the welfare of the people. When Christian citizens are informed sufficiently to state their position firmly in times of crisis, they can help encourage those legislators who feel alone and support the wavering ones to take a fresh hold and stand firmly for good legislation.

Our Neighbors and Laws

Jesus commanded that we love our neighbor as ourselves. In our present-day world, much of the way in which we show our concern for our neighbor is through our work for good legislation. Education laws affect the life of the child in the next town as well as the boy next door. Our prison laws may largely determine whether or not the man now behind bars may be rehabilitated for a useful life in the community or whether he is driven further into the path of crime. We are not fully concerned about our neighbor unless we are also concerned about the laws that affect his daily living.

The Massachusetts Baptist legislative seminar is designed to help Baptists understand their responsibilities and opportunities as Christian citizens and to express their concern for their neighbor through the intelligent support of better legislation.



Mrs. W. O. Harvey, president, Massachusetts Woman's Baptist Mission Society, at Governor's desk, interviews Elizabeth T. Miller, who is director of Christian friendliness

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Christmas Lights Around the World

By CHARLOTTE S. TRUESDELL

HYMN: "Oh Come, All Ye Faithful."

SCRIPTURE: Luke 2:1-14.

[The scene is a home, gay with Christmas decorations, including many little lights or candles in windows, on tables, and so forth. Seated around the tea table are five women.]

PROLOGUE: [This speaker should be a little to one side of the main group and speak directly to the audience in an informal, chatty way.] Good afternoon! As you see, we are looking in on a Christmas tea party. What a privilege to observe such a group and to listen also! Do you know who they are? This [indicates each in turn] is Dr. Carrie E. Sprague, a missionary doctor in Belgian Congo, just recently returned for her second term. Next is Mrs. Addison J. Eastman, wife of the chaplain of Judson Church at Rangoon University in Burma. Mrs. Eastman is very much excited about their Christian center there. Next to her is Mrs. John M. C. Bisset. Dr. and Mrs. Bisset are new medical missionaries working with the Karens in Chiengmai, Thailand. Next is Naomi H. Knapp, a teacher and evangelist among the villages of Bengal-Orissa, but at times also called upon to help the sick. Finally, this is Dr. Linnea A. Nelson, a doctor of education, who is acting president of Central Philippine University while President A. O. Larson is on furlough. But enough of introductions! Let's listen!

NAOMI KNAPP: You know, all these candles and lights here remind me of Christmas in Bengal-Orissa. There, little Indian lights, similar to those used for the Hindu Feast of Lights, are set in the windows and about the church, and candles glow on the table at the front. The service includes Christmas carols in several languages, to accommodate the ears and tongues of our varied audience, which is always from several different groups.

DR. SPRAGUE: You mentioned that the lights remind you of Christmas in Bengal-Orissa. Well, the weather doesn't remind me of Christmas in Belgian Congo! Sometimes it's hard to think of a "white Christmas" with a 90-degree, or higher, temperature. In Congo, Christmas usually spreads over three days. The first day, there is a beautiful church service for those who can attend, and another one in the

hospital for those who can't get to the church. The next day is the distribution of gifts, many times from the contents of White Cross boxes, followed by a program of games for everyone. Finally, following Belgian custom, New Year's Day is celebrated with a feast.

MRS. BISSETT: Food always seems to play an important part in Christmas celebrations. In Thailand, where there are so many Chinese people, Christmas dinner might be a big bowl of beef, pork, chicken, or shrimp on rice, with a side dish of peas, topped off with a piece of fresh pineapple or a Chinese kumquat on a toothpick. Of course, one must use chop sticks!

MRS. EASTMAN: Burma, as well as Congo, can be pretty hot at Christmas. Masses of poinsettia bushes will be in bloom. Many people have Christmas trees, usually branches from a kind of fir tree that grows there, decorated with gay balloons. Away from the large cities, people also have Christmas trees, usually not firs but teak, mango or some tree from the jungle. Such a tree is hung with very practical gifts—a basket of eggs or boiled sweet potatoes, a live chicken hanging by its feet or a length of material for a new skirt.

DR. NELSON: I think it's interesting to know that other religions have celebrations at about the same time as our Christmas. Some of them make quite a contrast to our Christmas joy. The Mohammedans mark the anniversary of the death of two of Mohammed's sons who were killed in battle. There is an elaborate funeral procession, with mourners and coffins. Two beautiful horses, highly ornamented, are led in the procession through the city for all to see.

MISS KNAPP: Things like that certainly point up the joy missed by those not knowing the message of Christianity—not only at Christmas, but at other times during their lives. Many seem to be interested, and at personal cost to themselves. My work in Bengal-Orissa is particularly in the small villages, where often people must walk six, ten, or twenty miles to attend a church service. Medical assistance is so remote from many of them that in addition to telling the story of Christ, I must explain some of the simplest of medical facts—the use of hot salt

water, just plain cleanliness with soap, how the juice of marigold leaf can be used in place of iodine, and that a six-month-old baby needs something besides mother's milk.

DR. SPRAGUE: Those of us with a background of easily available medical assistance can't comprehend the tragedy of people without it. It is impossible to meet the medical needs of Congo with missionary personnel alone. We could easily use six doctors and twelve nurses as a minimum staff for our stations, but have been getting along with three doctors and three nurses or less. As the best alternative, we must train the Congolese themselves to be doctors, medical assistants, and nurses. That is one of the real thrills of having been a part of the Institute of Medical Studies at Kimpele.

MRS. EASTMAN: It is good to be working with other Christian groups. Our Judson church is right in the heart of a great Buddhist university, Rangoon University. There, as in so many other phases of work in Burma, Baptists have a right to be proud of the work that they have done and are doing.

MRS. BISSETT: You sound very well organized there in Rangoon. Our mission in Thailand consists of ten families and four single missionaries engaged in language study or work among the Chinese, who make up such a large percentage of the population. But, work also has been started among the hill tribes in the Northwest. One important thing in our favor is that Thailand is one of the few countries which still genuinely welcome the foreign missionary. Americans are the most numerous single group among the foreign residents and among the foreign-mission personnel.

DR. NELSON: Recent political changes in the Philippines also seem to be for the better. Agricultural production has much to do with this situation. It is interesting to note that Dr. Burl Slocum, of the College of Agriculture of our university, has been asked by the Philippine Government to head a program of certified seed production and to be responsible for the testing of hybrid corn and rice.

MISS KNAPP: There is much to make us grateful for our share in Christ's program around the world. As we approach the anniversary of his birth, it seems to me that all of us might rededicate ourselves to greater efforts and a greater consecration. Much has been done, but there is still much to do. But joy has come to the world through him, and joy comes to our hearts as we carry out his will. Let's sing it! [All join in singing, "Joy to the World."]



AMERICAN BAPTIST MEN

Fellowship • Growth • Action

Men's Fellowship Program for January, 1958

Growth of My Church

JANUARY IS a good month to take a look at ourselves and see where we are going. And to take a good square look at our church. Is it doing its best to win our community for Christ? How could it improve?

Work closely with your pastor on this meeting. Invite eight or ten leaders from various departments of the church and church school to present, in three or four minutes, their ideas of ways the church might do a better job in their departments. Ask them to list jobs that could use laymen effectively. Put the list on a blackboard, back of the speakers.

Have the pastor summarize, and list additional jobs he sees that could use laymen, such as a team who would agree to make evangelistic calls every week.

When the speakers have spoken, give an opportunity for open discussion. Ask the men themselves to suggest ways laymen can be of greater service in the church. List their suggestions on the board, too.

For an alternate suggestion, see the January program suggested in the calendar for the year in *Missions* for October.

Next, have someone with a lot of good humor and leadership go to the blackboard and ask for volunteers for the various jobs listed. Write the man's name opposite the job he will fill. If a volunteer seems incapable of doing a job by himself, enlist another. Try particularly to enlist those who are not already busy in church work.

This is a meeting that can drag badly or pack a real "wallop," depending on the leader's ability to keep it on schedule. Plan the timing in detail. Twelve minutes should be about right for the singing around the piano after dinner. Use well-known gospel songs, such as "Stand Up for Jesus," "Let the Lower Lights Be Burning," and "Spirit of the Living God."

Keep the business meeting moving. Many a good meeting has been spoiled by a poorly run business meeting. Keep reports, motions, and discussions snappy and on the track.

A few minutes for a good musical special will be time well spent. And plan well for a lot of good-natured fun. This is the place to use the really

good stories you pick up between meetings. If they are appropriate, and really funny, be sure to make a note of them so you will not forget.

Have fun with the job of keeping your speakers on time. Perhaps an egg timer will help—or an alarm clock that you can set off when their time is up. Turn it off promptly, though, to avoid spoiling their last sentence.

This type of meeting is hard to publicize. But the men you want most are those who are only half-interested. Give out cards corresponding to the tables you will have, one card to each of the proper number of leaders. Then ask each leader to fill his card with names of men who will be there, having them sit at his table. Perhaps some songs and yells by the different tables would be appropriate, if your men are not too dignified.

A slightly different twist, if your church is not one of the fortunate ones following the Lay Development Program, is to send to your state convention office for a set of the lay-development material. Study it thoroughly. Limit your speakers to five—one representing each of the five areas covered in this year's program. Give them about five minutes each, instead of three. Then by adroit questions try to get the men to develop new ideas in each of the areas. (You will be way ahead of them, having read the material. Perhaps you can yet create enough interest to get your church into this very worth-while program.

For December

Make this an evening of devotion and inspiration. Use good musical recordings, or your best storyteller, to illustrate dramatically the effect of the true Christmas spirit in the lives of ordinary people. Poetry, Scripture, and devotional pictures can be meaningful to this type of meeting, if well used.

Or, have a discussion of the questions "What is the Christmas spirit?" and "Why doesn't it last all year?" Keep the discussion lively. A panel of "experts," who will have met together and given this careful consideration before the meeting, could add much to the program.

No time lends itself better to a project than does the Christmas season. Select one that will give practical expression in your community to the Christmas spirit—refinishing toys and redistributing them.

For November

Be sure to hold an executive committee meeting to go over last-minute details. Fellowships that grow are the ones that have functioning committees—committees that meet regularly and get work done. This is the month for your buzz session on "What is your best program idea?" and "What is your best idea for a service project?" (See October *Missions*.) The program theme for the month is "My Church and I Worship in Song." By now you have selected the person to lead this meeting. Be sure he knows what you wish to have accomplished. (See September *Missions*.)

Meet a Lay Leader

David O. Lundquist, business manager of the Berkeley Baptist Divinity School, Berkeley, Calif., came to the Divinity School in 1952, after rendering unique service as lay minister of



David O. Lundquist
Western Area Vice-President
American Baptist Men

the First Baptist Church, Sacramento, Calif. Now in the Thousand Oaks Baptist Church, Berkeley, "Dave" serves as deacon and choir member. Had wide experience in various kinds of business activity, both banking and commercial, in Kansas City before going to Sacramento. Has been particularly active in laymen's work, having served as executive vice-president, and then president, of Northern California Baptist Men. Served as program director for the 1957 laymen's conference at Green Lake, Wis.

News FROM THE BAPTIST WORLD MISSION

GERMANY

Baptist Convention

In a park setting of picturesque beauty, the medieval city of Hannover, Germany, had erected a magnificent new municipal auditorium for concerts, conventions, and other big assemblies, to replace the old hall, heavily bombed during the war. Today, however, little war devastation is still visible; the city has been largely rebuilt.

More than six thousand German Baptists, including about three hundred who had succeeded in crossing the border from East (Russian-dominated) Germany, crowded into this new auditorium for their triennial convention, August 18-21. Some two thousand more assembled in the adjoining exhibit hall, where they listened over loud-speakers. Because I had traveled the longest distance to attend this convention, I was treated as a guest of honor. The program committee had assigned to me a program spot at the crowded Sunday-afternoon session, and again at a dinner session in one of many adjoining terrace restaurants.

Fraternal Greetings

Our own American Baptist Convention, in session in Philadelphia last May, had appointed me to represent American Baptists at Hannover. So it was a rare privilege for me to bring fraternal greetings, to extend hearty congratulations to the German Baptists on their postwar recovery, and to assure them of our prayerful wishes for their continued progress as Baptists. Like us they, too, are custodians and trustees of the historic Baptist principles of freedom in an age that seeks constantly to encroach on the liberties of mankind. Like us they, too, are witnesses to the gospel in an era that tries all kinds of political and social remedies to cure its ills and to remove the evils that plague it.

In conveying our fraternal greetings, I thanked the Germans for their contribution to the Baptist witness in the United States through distinguished personalities whose ancestry was German. I cited Walter Rauschenbusch, who influenced the Christian social thinking of America more than any other man of his time, and whose revolutionary book *Christianity and the Social Crisis* was this year celebrating the fiftieth anniversary of its original publication.

I also cited as a more recent example the influential ministry of Presi-

dent Herbert J. Gezork, of Andover Newton Theological School. I recalled for the German Baptists the unique story of Dr. Gezork's Baptist ancestry, how President Barnas Sears, of Newton, 150 years ago, while touring Germany, had stopped at Hamburg to baptize the great German Baptist pioneer Johann Gerhard Oncken. He in turn baptized the great-grandfather of Herbert Gezork. The great-grandfather baptized the grandfather and he the father, who in turn later baptized his son Herbert. And now the son is at Newton, whence Barnas Sears went to Germany 150 years ago. Thus the baptismal cycle is complete. I reminded the Germans that this was a unique instance of true Baptist apostolic succession!

Program Features

Several program features profoundly impressed me. Extraordinary was the doctrinal emphasis and the deep theological aspects of major addresses. Themes that I fear would draw very few American Baptists to a convention, here held the thoughtful attention of more than eight thousand German Baptists. Thus the program included topics such as, "They Who Follow Must Believe," "They That Accept the Word are Baptized," "Walking in Newness of Life," "The Power of the Holy Spirit," and "The Return of Christ." Of special interest to the women delegates was the topic "Church Women of Yesterday and Today."

The convention music was worth traveling many miles to hear. The congregational singing of the German

hymns, with their rich harmonies and unusual melodic structures, was truly inspiring. A men's chorus of three hundred voices furnished the finest male singing that I have ever heard, and I have listened to many college glee clubs, the Yonkers Glee Club in my home city, and the famous Mendelssohn Glee Club of New York. None surpassed the high quality of male chorus singing which I heard in Hannover last August. Here were three hundred men who sang lustily and tenderly for the sheer love of singing, their deep bass and their soaring tenor voices blending in exquisite, virile harmonies.

Another impressive feature was the introduction of about sixty young preachers who had become pastors of churches during the preceding three-year period. Our own convention might well duplicate that program feature. Summoned to the platform, each introduced himself and spoke briefly of his parish. The fact that many of these young men as boys had been indoctrinated with nazism, and had perhaps been compulsory members of Hitler's *Jugend*, but were now faithful Baptist pastors, was of exceptional significance.

Friends and Associates

It was a joy at Hannover to meet again many old friends and associates of other years, such as Secretary Paul Schmidt, of the Missionary Society; former President Jacob Meister, of the German Baptist Union; President Hans Luckey, of the Hamburg Theological Seminary; Director Eberhard Schröder, of the Publication Society, whose efficient management of that business produced a substantial profit for the year; Edwin A. Bell, representative in Europe of the American Baptist Foreign Mission Societies, now in



Over 6,000 German Baptists crowded into auditorium, Hannover, Germany

the United States on field service until Christmas; Swedish Baptist Union Secretary Ruden, also like myself a fraternal delegate; and others. I missed the veteran F. W. Simoleit, who was unable to get to Hannover. Now in his eighty-fifth year, he lives in retirement in East Germany. It was exactly twenty-three years ago, at Berlin, in 1934, where he was the supremely efficient guiding genius for the historic Baptist World Congress that met almost within a stone's throw of Adolf Hitler's headquarters. How time marches on!

Postwar Recovery

German Baptists deserve hearty congratulations for their amazing post-war recovery. Their nearly two hundred bombed churches have been repaired or rebuilt. Statistically, their recovery is phenomenal. In 1939, they had 355 churches with 88,546 members. Last year they reported 527 churches, with 97,742 members; 673 chapters, with 11,814 members, in their Baptist Youth Fellowship; and 958 Sunday schools, with an enrollment of 34,696 pupils. These statistics, plus the enthusiasm and interest manifested at their Hannover convention, convince me that the Baptist movement in Germany faces a promising and glorious future.

WILLIAM B. LIPPHARD

NEW YORK

Rauschenbusch Day

An all-day celebration, memorializing the fiftieth anniversary of the publication of Walter Rauschenbusch's significant and revolutionary book *Christianity and the Social Crisis*, was held in conjunction with the opening of the 141st academic year of Colgate Rochester Divinity School, on September 11.

It was the late Dr. Rauschenbusch, a Baptist, professor of church history at the Rochester Theological Seminary, now Colgate Rochester Divinity School, whose inspired teaching, books, and published articles helped make the idea of the "social gospel" known throughout the world.

Address by Dr. Visser 't Hooft

In his address on Rauschenbusch Day, W. A. Visser 't Hooft, general secretary of the World Council of Churches, spoke of Dr. Rauschenbusch as "world spokesman for the social gospel, which preaches the application of Christianity to all phases of life and the church's interest in problems of social, economic, and political injustice." Rauschenbusch's writings, he said, were among the first from America to command the serious study of theologians on the continent.

Dr. Visser 't Hooft noted Dr. Rauschenbusch's influence on the ecumenical movement in these words: "I have no doubt that the social gospel as it came in the early days from this country has dynamized the thinking in the ecumenical movement about social ethics. Even though at first the reaction was very critical, later on it began to penetrate the whole life of the ecumenical movement. Among some of the simple basic thoughts that you find in Walter Rauschenbusch is the one about Christ's Lordship over every single realm of life."

The speaker declared that in the ecumenical movement no one would deny that the Lordship of Christ extends over political, social, and national questions. "Christianity," he said, "has a great deal to do with individual human beings, but you can't use its concern with human beings as an alibi for indifference to the structures of society. Men like Rauschenbusch opened our eyes to the tremendous truth that the Christian lives at the same time in great structures, and that the nature of these structures matters. They can be obstacles for the realization of Christian life in any form, or they can be helpful in the realization of the will of God."

Dr. Visser 't Hooft concluded with this word of warning for the American churches: "I hope that not only in

The Central Baptist Theological Seminary announces the appointment of

Robert G. Torbet, A.B., B.D., M.A., Ph.D.

Dean of the Seminary and Professor of Church History*



Dr. Torbet, a distinguished scholar, eminent American Baptist educator and author, comes to Central Seminary after fourteen years of teaching experience at Eastern Baptist College and Seminary and eight years of denominational service. He has been the Associate Editor of the *Baptist Leader* and is now the director of the Department of Educational Services of The Board of Education and Publication.

Dr. Torbet received his A.B. degree from Wheaton College and his B.D. from Eastern Baptist Theological Seminary. The M.A. and Ph.D. degrees in history were conferred upon him by the University of Pennsylvania. Dr. Torbet is the author of several important books and many articles. He is a member of the American Society of Church History, and the American Baptist Historical Society Board of Managers.

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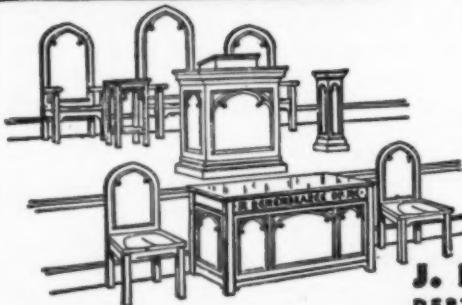
This bright young lady, Nancy Marilyn Brooks, expects to attend college as a member of the class of 1970. Careful preparation is needed in considering such a long range plan. One must be sure, for instance, that if anything should happen to the breadwinner, his family would continue to receive income. Realizing this, her father, pastor of an American Baptist Convention church, became a member of The Retiring Pension Fund soon after his ordination. He knows that with the special benefits which Retiring Pension Fund membership provides, he can look forward with confidence. Even if something should happen to him, Nancy would have her chance to go to college.

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the ecumenical movement, but especially in this country, you will not forget the prophetic side of Walter Rauschenbusch. Because of the almost alarming success of religion in the United States today, you are once again in a very dangerous situation. You are again in the situation that by the very size of the church, by its encounter with so many new people, many of whom don't know the ABC's of Christianity, the church will fall into the temptation of adjusting itself to its environment. At that moment you'll need in a very special way to hear again the prophetic voice of Walter Rauschenbusch."

Address by Dr. Nixon

In another address, Justin Wroe Nixon, professor emeritus of Christian theology and ethics, said of Dr. Rauschenbusch: "He had his basic message tested by many audiences and discussion groups. It centered around his conviction that the kingdom of God on earth was the central thought of Jesus and should be the central aim of the church. Only as the church saw the kingdom as a task would it understand it as a gift—the unspeakable gift of God."

Dr. Nixon related two emphases in Dr. Rauschenbusch's teaching which left a permanent impression on him. One was his emphasis on "the Bible and the church as a part of the fabric of human history." The same forces were at work in both sacred and secular history. The other emphasis was on "the degenerative effects of institutionalism on religious life"—how the real life can go out while an institutional shell remains; how the people in power manipulate theology and discipline so they will stay in power.

In summarizing his personal evaluation of Dr. Rauschenbusch, Dr. Nixon said, "Others may think differently. But to me he is the greatest human being that I have ever known with any intimacy. It is an honor to this institution that his name will always be associated with it. I am grateful that so early in my ministry, I came under his influence."

BIOREN R. PFAFF

EL SALVADOR

Anniversaries

A time-honored custom in Baptist work in El Salvador is that of celebrating anniversaries in the churches. Not only does the church celebrate its anniversary, but so do all organizations within the church.

Consequently, in the course of a year thirty-nine anniversaries are celebrated among the thirteen Baptist churches of eastern El Salvador. The program fol-

MISSIONS

lows the same pattern in most churches; two prayer meetings, a social time in the afternoon, and a preaching service directed by a visiting preacher at night.

The officers of the association comprise the committee which plans the program. Usually the members meet here in my home. At a meeting not long ago, we planned the program for the coming year. The last week of January the eastern association will meet in the church of Ciudad Barrios. This church is having new life under the leadership of a voluntary worker, Carlos Garcia.

Family Devotions

One of the main objects of missionary work is to develop spiritual life in the Christian home. In our convention sessions, as well as in association meetings, this theme has been emphasized many times. For years I have put into thirty homes copies of devotional booklets in Spanish, and through this medium these family groups have learned the value of daily family devotions. I have noticed that members of our churches come to the services earlier than the scheduled hour, in order to pray and to read the Bible. Since we hold services nearly every night, the faithful members have this opportunity for quiet, personal worship.

Christian Growth

I am happy when those who accept Christ as Savior remain true to their decision and continue to grow in the Christian life. My mind turns to one of our young people of the Usulutan church. She lives a few miles from the city, and comes from a family who have been members of the church for years. In fact, back in 1939, when I came to eastern El Salvador, one of the happiest and most faithful members of the church here was this girl's grandmother, who is now nearly ninety years old.

Etelvina Cardona is much larger and stronger than most of the Latin American women. Her spirit is that of happiness and contentment. She sings in the church choir and teaches a class of intermediates in the Sunday school. Three times a week she walks the long distance from her home to the church, so great is her desire for Christian teaching. By such action she bears Christian witness to people around her.

MARY MILLS

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SINGAPORE

Study Institute

On the campus of Trinity Theological College, Singapore, was held during July and August, a study institute which dealt with some of the problems of theological education in Southeast Asia. The institute was sponsored by the founders of Nanking Theological Seminary, under the leadership of C. Stanley Smith.

Areas of Study

In July, studies were made of the problems of the rural church, under the direction of Fidel Galang, of the Philippines, Paul Devanandan, of Bangalore, South India, conducted studies in Hinduism. In August, Henry D. Jones, of Japan, led studies in industrial evangelism, and Hendrik Kraemer gave a series of lectures on Islam.

Because of our school schedule, I was privileged to attend only the second month. It proved to be a very stimulating and challenging period of study.

Mr. Jones, through his lectures and field trips, opened to us many new vistas of possible places and ways of service in our work. Our field trips to large industrial establishments in Singapore confirmed the conviction that some businessmen have more faith in the future development of Southeast Asia than many of our Christian leaders. We visited one plant in which was invested in one small machine more than six million dollars.

Lectures on Islam

Dr. Kraemer's lectures were both informational and inspirational. Under his guidance, and with the co-operation of the All-Malaya Muslim Missionary Society, we were privileged to visit the largest mosque in Singapore. The severe simplicity of the service was almost breath-taking as nearly three thousand men stood row on row facing Mecca and bowing in submission to the will of Allah. Dr. Kraemer afforded us further insights into the inner nature of Islam than we had ever before had.

An interesting sidelight was that during the time we were studying ways of reaching Moslems for Christ, just outside the window of our classroom was a small hut in which four or five children spent two hours every morning memorizing aloud the Koran. The little boys and girls sitting cross-legged on the floor, each with a Koran opened before him, singing out the unfamiliar words from the ancient Arabic script, presented a never-to-be-forgotten sight. Of course, mere memorization is not really learning, but

I thought that if we could get our children to devote as much as two hours a day to faithful Bible study of a nature to help them appreciate its truths, we would certainly have much stronger Christian communities.

Other Developments

After the study institute had closed, there was a meeting of the Principals'

Association of the Theological Colleges in Southeast Asia. Seventeen schools, seven national areas, and six different denominational groups were represented. A constitution was drawn up for an Association of Theological Colleges in Southeast Asia, which will serve both as an accrediting agency and a medium of fellowship and mutual concern. [Continued, page 45.]



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entire cost will be between \$30,000
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Abijah Peck, serve on the building
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Mission, Brooklyn, N.Y.; Roland
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ist Bethel Christian Center, Boston,
Mass.; Arnold Brown, new church-ex-
tension Twin Oaks project, Los Altos,
Calif.; Charles H. Collier, First Bapt-
ist Church, Tioga, N.Dak.; James
Culpepper, Clayton Valley Baptist
Church, Clayton Valley, Calif.; Bren-
ton C. Dodge, Trinity Baptist Church,
Wilmington, Del.; Ralph Doven-
barger, Headlands Baptist Church,
Painesville, Ohio; Rodger Harrison,
Catalina Baptist Church, Tucson,
Ariz.; Bertha Henri, girls' worker,
Friendship House, Detroit, Mich.;
Harold Hood, missionary pastor,
Pittsburgh, Colo.; Edward Jorden,
missionary pastor, Wahoo, Nebr.; Nan
Krueger, girls' worker, Milwaukee
Christian Center, Milwaukee, Wis.;
Robert Leitz, Rouge Park Baptist
Church, Detroit, Mich.; Lyman Nor-
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Center, Phoenix, Ariz.; Robert Por-
ras, missionary to Spanish-speaking
Florence Baptist Church, Los Angeles,
Calif.; John S. Sheibley, area mission-
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Program, West Virginia; Clyde L.
Wilson, missionary pastor, Monticello,
Utah; Paul Winkler, missionary pas-
tor, Shoshone, Idaho; Glenn Wise,
new church-extension church, Moss
Lake, Wash.

Died

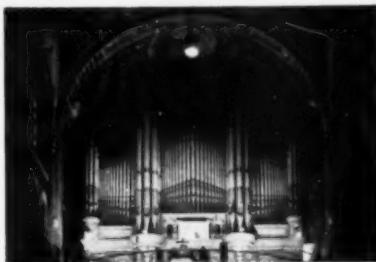
Mary Kirby Berry, missionary to
Jorhat, Assam, India, (1943-1948);
in Assam, India, August 2.

Charles D. Leach, missionary to
East China (1912-1927); at Gran-
ville, Ohio, August 31.

Werner G. Keucher, president of
the Baptist Missionary Training
School since 1953; at Chicago, Ill.,
September 18.

Mrs. Mary F. Witter, missionary to
Assam, India (1912-1926); at Roch-
ester, N.Y., August 14.

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Transferred

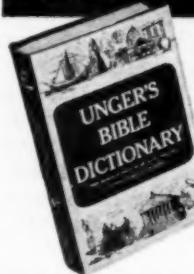
Rev. and Mrs. Chester F. Galaska, from Japan to Thailand; Richard Furman, from Oklahoma to Cordova, Alaska; Fanny Goodgame, from Mather School, Beaufort, S.C., to Newark Christian Center, Newark, N. J.; Marjorie Moreau, from Kodiak, Alaska, to Colony Christian Center, Reno, Nev.; Camilo Rico, from Mexican Baptist Church, Saginaw, Mich.; to Mexican Baptist Church, Stockton, Calif.

Resigned

Gail Buckles, Detroit, Mich.; Donald Chunn, Joshua Tree, Calif.; John A. Craig, Milwaukee, Wis.; Alice Burnham Fazekas, East Orange, N.J.; Ernest O. Forde, Los Angeles, Calif.; William Hayden, Painesville, Ohio; Malvina Johnson, Billings, Mont.; George W. King, Seattle, Wash.; Robert Miller, St. Paul, Minn. (Park Christian Center closed); Bruce E. Mills, Ardmore, Pa.; Arthur Rouleau, Salt Lake City, Utah; Robert F. Rusk, Las Vegas, Nev.; Julius Simmons, Dayton, Ohio; T. Arthur Smith, Mountlake Terrace, Wash.; Albert Snyder, Burlington, Ia.; Santiago Soto-Fontanez, Brooklyn, N.Y. (church assumed self-support); Maynard P. Turner, Kansas.

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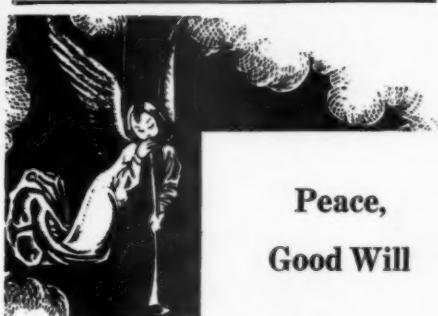
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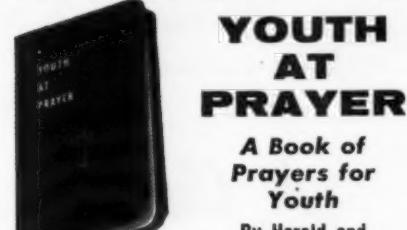
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- 2) The power within man's grasp—the power to lay civilization in ruins more speedily than before.
- 3) \$16,000.
- 4) Retired ministers. Send a donation for a gift subscription.
- 5) Interchange through which each group accepts from the other.
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Business Manager

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